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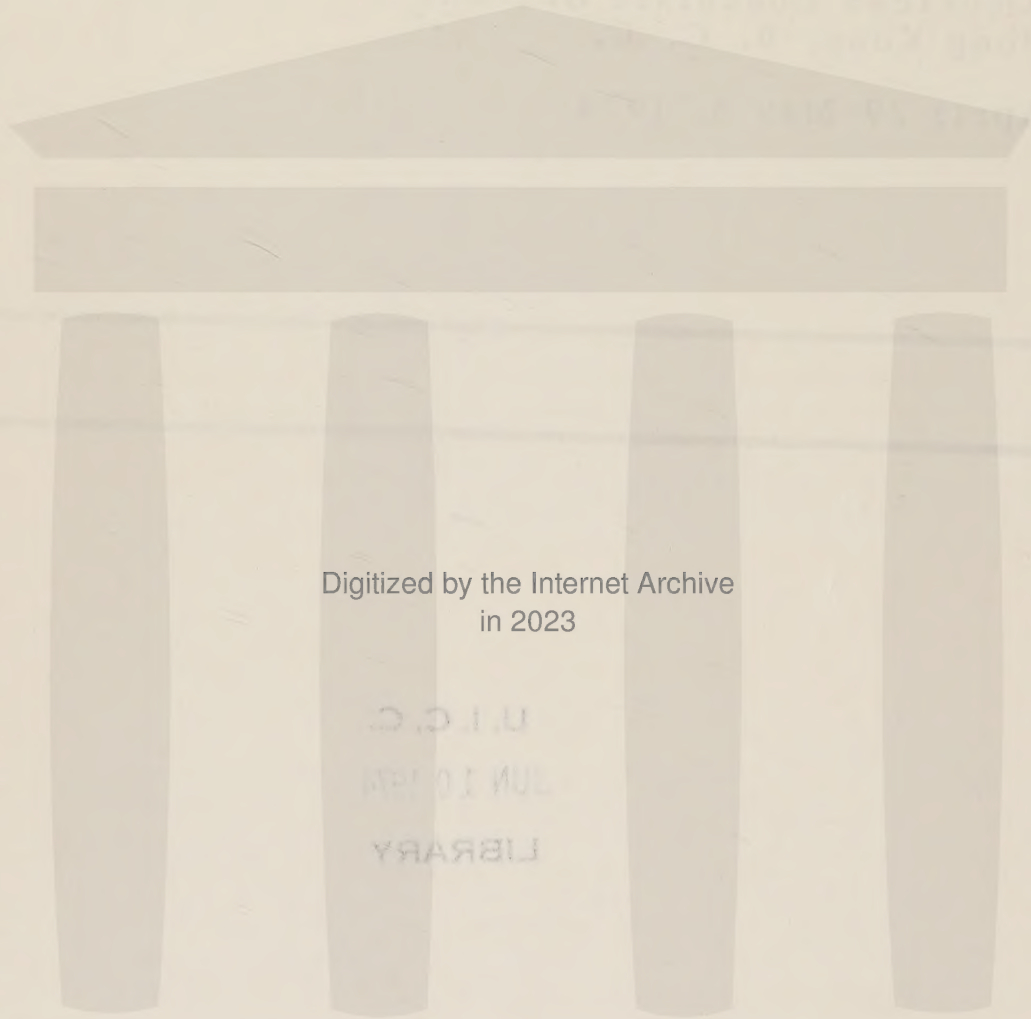

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* NATIONAL *
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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

The Golden Monkey Wrathfully Swung His Massive Cudgel

by

Chang Yung-mei (张永枚)

(Peking Jen-min Jih-pao, April 7, 1974)

Do not see this play because every word is for restoration. A large quantity of true facts have laid bare the reactionary essence of "San Shang T'ao Feng" which vainly attempts to reverse the verdict on Liu Shao-ch'i and negate the great proletarian cultural revolution.

The whole opera "San Shang T'ao Feng" is run through by two horses. One is healthy, and the other is sick; one lives and the other dies. The former has "strong legs, a broad chest and spirited eyes and its neigh sounds like thunderclaps"; the latter "cannot be made to gallop wildly" and suffers from "brain disease." The rider of the so-called good horse is Lao Liu, representative of the capitalist forces; and the rider of the sick horse is the "stupid fellow" Erh Hu, member of the people's commune. What is particularly malicious is that the concocters use the descriptions of "seasonal," "timely rain" and "vigorous spring farming" to provide a contrast to the death of the sick horse, and employ the design of "happiness is followed by sorrow when it reaches an extreme" to enhance the mockery. Seen from the contrast between the horses with praises for one and disparagement to the other, their intention is obvious. The concocters use the so-called good horse to symbolize the "victory" of capitalism, Wang Kuang-mei's "T'ao-yüan experience" which shams the "four-cleans" but is actually restoration and Liu Shao-ch'i's counter-revolutionary revisionist line, and use the sick and dead horse to curse the general line, the great leap forward and the people's commune, and attack the evergreen socialist system. How malicious their intention is!

Let's look again at Ch'ing Lan, the principal character. The concocters forcibly assign her with a good number of words and phrases that appear to be revolutionary, but the smokescreen cannot hide her actual reactionary and sinister features. She goes up T'aofeng three times, and runs about frantically, but all this is for publicizing the word of "harmony." The opera peddles this fallacy: What is class struggle or the two-line struggle? If both sides emphasize "style" and actively make way for each other, then two "harmonies" will come together and everything will be all right. This originates from the same source as Lin Piao's reactionary fallacy that "the two sides that struggle against each other are enemies and the two sides that exist in harmony are friends" and is a rekindling of the dying ashes of Liu Shao-ch'i's sinister "Self-Cultivation" and Confucius and Mencius' "doctrine of the Mean."

"Either the east wind prevails over the west wind, or the west wind prevails over the east wind; there is no room for compromise on the question of the two lines." The reality of class struggle fully shows that Ch'ing Lan is a reactionary and hypocritical image. The concocters of "San Shang T'ao Feng" vigorously advocate that "harmony is to be prized," but they have no intention to bring this into practice. The incident of the release of San Shang T'ao Feng" itself strips them of their false appearance.

When "San Hsiao T'ao Yüan" was boycotted by the revolutionary masses, did the concocters come to a "compromise"? No. Not only had they failed to do so, but they also frantically cried from time to time, "Had it not been for the great proletarian cultural revolution, this opera would have become popular long ago!" What a teeth-gnashing utterance. At times, they suppressed those comrade actors who were reluctant to rehearse the play with the threat that they would be "punished for disrupting the revolutionary model plays," and displayed their atrocious countenance.

Very obviously, the image of Ch'ing Lan is molded according to the specifications of the sinister "Self-Cultivation." "San Shang T'ao Feng" vainly attempts to use this to mislead and benumb us so that we cannot distinguish between the right and the wrong, and through disarming us ideologically, it attempts to achieve the criminal aim of negating the great proletarian cultural revolution, restoring capitalism and allowing the landlord and bourgeois classes to once again mount the stage. It can thus be seen that they have an ulterior object in view in spreading "harmony."

"If you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletarian writer or artist, you will eulogize not the bourgeoisie but the proletariat and the working people." The theme and characters in "San Shang T'ao Feng" naturally and rightly arouse the righteous indignation of the masses. There is a singing passage in the playscript: "The songs of praise at T'aihsing Mountain echo through a thousand mountains; the flowers of style strive to bloom and spring is seen everywhere." This should be altered to "T'aihsing Mountain is furious and the ten thousand peaks share the indignation, and they ruthlessly and thoroughly criticize the poisonous weed." People who negate the great proletarian cultural revolution and reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line definitely will not come to a good end.

The release of "San Shang T'ao Feng" once again shows the protracted and complex nature of class struggle. The tree wants to remain quiet, but the winds won't stop. No matter how tightly the window frames are pasted with tissue paper, cold wind could still sneak in. The key is that we should have the heat to resist the cold and the skill to kill germs. Proletarian politics is the commander. If we seriously read books and study, have a good grasp of Marxism, firmly bear in mind the Party's basic line and carry through to the end the struggle to criticize Lin Piao and Confucius, we have no fear of the haunting of the white-bone devil, and we can consolidate and develop the great achievements of the great proletarian cultural revolution and further consolidate the dictatorship of the proletariat. The concocters of "San Shang T'ao Feng" vainly dream that thus disguised, the white-bone devil can once again create disturbances on the socialist stage and contaminate the political atmosphere. But they have never thought that millions upon millions of monkey gods steeled in the great proletarian cultural revolution and the criticism of Lin Piao and the rectification of the style of work can see through its original form at one glance and with a swing of the massive cudgel, turn it into a heap of fertilizer. This handful of talents are actually the people suffering from "brain disease."

"The golden monkey wrathfully swung his massive cudgel and the jade like firmament was cleared of dust."

* * *

From the "Spring Wind and Willow Branches" to "San Shang T'ao Feng"

by

Hsin Hua (辛 化)

(Peking Jen-min Jih-pao, April 7, 1974)

"The use of the novel for anti-Party activity is quite an invention." The struggle on the literary and art front has all along been the reflection of class struggle and the two-line struggle on the political front. The big poisonous weed, Shansi opera "San Shang T'ao Feng," is a vain attempt to reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line and negate the great proletarian cultural revolution.

In January 1965, Chairman Mao personally presided over the formulation of "Some Questions Raised on the Present Socialist Education Movement in the Countryside" (i.e., the Twenty-Three Articles) which criticized Liu Shao-ch'i's bourgeois reactionary line and the so-called "T'aoyüan experience" concocted by Wang Kuang-mei. But Liu Shao-ch'i and his bandit clique did not give up hope. Wang Kuang-mei even presented a report at the auditorium of the former Federation of Literary and Art Circles to incite the literary and art circles to embellish and eulogize her with the form of literature and art.

At this time, the "four villains" and their followers headed by Chou Yang read the material on the transaction of a sick horse between two production brigades in Funing hsien and regarded it a rare treasure. In early July 1965, the former Ministry of Culture directly handed over this material to a certain playhouse in Peking and ordered that the conversion of the material into a play, to be "completed as a political task" and listed as an "important repertoire." The play was given the title "Spring Wind and Willow Branches." During the rehearsal of the play, a deputy director at the former Propaganda Department of the Party Central Committee went to see it before the completion of the whole play. After seeing it, he repeatedly said, "Good," "Very good!" "It is a good play!" "The content is very good!" "The performance is very good!" He used the word good in every sentence and was virtually unable to control his ecstasy in praising and eulogizing Liu Shao-ch'i and Wang Kuang-mei. They even gave the instruction that there was no need for censorship and that upon completion of the rehearsal, the play was to be staged immediately. They also "publicized it as an important project" in the newspaper. At that time, renegade Yang Hansheng (阳翰笙), one of the "four villains" had already been named for criticism, but he also jumped out to praise the material of this poisonous weed as "excellent." Accompanied by another renegade, T'ien Han (田汉), he went to watch the performance of "Spring Wind and Willow Branches" and walked backstage to talk absurdities, "This play is very good." "It will definitely bring results." What was more, in September 1966, the director of a certain department in the former Ministry of Culture vainly attempted to stage "Spring Wind and Willow Branches" as a repertoire to

celebrate National Day on the stage of the capital, so as to openly reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line.

Meanwhile, acting in coordination with the "Spring Wind and Willow Branches" on the stage in Peking, there also appeared in the literary and art publications and on the stage in Shansi, a big Shansi opera "San Hsia T'ao Yüan," which was based on the same theme. This opera was full of singing passages in praise of the "T'aoyüan experience," such as "learn from the revolutionary spirit of T'aoyüan," "T'aoyüan understands justice and righteousness in every respect," "learning from T'aoyüan infuses the whole body with unlimited strength." The playscript intentionally devised a woman county head surnamed Wang, and through her mouth pointed out that the main theme of this play was to eulogize the "fruit of victory of the socialist education movement" at T'aoyüan. One was in Peking and the other was in Shansi, and with the two singing and responding in harmony, a duet was performed for reversing the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line!

After a lapse of eight years, at the time when the people in the whole country are promoting the in-depth movement to criticize Lin Piao and Confucius, the big poisonous weed "San Hsia T'ao Yüan" is disguised and cast forth as "San Shang T'ao Feng." This fully shows that the better the situation of the revolution is, and the more thoroughly the revolution is developed, the more it is necessary for the class enemy to fight a last-ditch struggle. We must firmly bear in mind the Party's basic line, carry out more thoroughly the struggle to criticize Lin Piao and Confucius, resolutely repel the backlash of the revisionist black line in literature and art and firmly occupy the battlefield of proletarian literature and art.

* * *

Two Living Specimens of the Doctrines of Confucius and Mencius

by

Yüan Chia-ts'ai (袁家才) of a certain PLA unit

(Peking Jen-min Jih-pao, April 7, 1974)

Chairman Mao points out, "In the world today all culture, all literature and art belong to definite classes and are geared to definite lines." The revolutionary literature and art of the proletariat is aimed at molding huge and affluent images of proletarian heroes to serve proletarian politics, socialism and the workers, peasants and soldiers. However, the concocters and supporters of the big poisonous weed "San Shang T'ao Feng" run contrary to this. They take the stand of the landlord and bourgeois classes, don the two devout disciples of the doctrines of Confucius and Mencius with the cloak of Communist Party members, give them the official titles of Party branch secretaries, mark them with the label of communist style and vigorously peddle Confucius' reactionary teaching, such as, "loyalty and forbearance" and "humbly making way for the others," Liu Shao-ch'i's principles of "self-cultivation," such as "repaying injury with kindness," "suffering all disgrace and insults in order to accomplish a task," and Lin Piao's whole set of contraband, such as, "the two sides that struggle against each other are enemies and the two sides that exist in harmony are friends" so as to facilitate the promotion of their counter-revolutionary political line of "returning to propriety" and restoration.

Chairman Mao teaches us, "The Party organization should be composed of the advanced elements of the proletariat; it should be a vigorous and vital organization of vanguards which can lead the proletariat and the revolutionary masses in struggle against the class enemy."

But, under the pen of the concocters of "San Shang T'ao Feng," these two Party branch secretaries vigorously peddle "the theory of the dying out of class struggle" and basically do not grasp class struggle. The Party branch of the Hsingling production brigade under the leadership of Ch'ing Lan has never studied Chairman Mao's great teachings concerning class struggle, has never analyzed the new tendencies of class enemies and has never placed the important matter of class struggle and two-line struggle on the agenda of the Party branch. Li Yung-kuang, the leader of the production brigade, is obviously the agent of the capitalist forces within the Party, but Ch'ing Lan lives at peace with him and they praise each other. Lao Liu is obviously the representative of the capitalist forces in the countryside, but Ch'ing Lan adopts a laissez-faire attitude toward him and neither criticizes nor struggles against him. It happens that there is a similar case. Under the pen of the concocters, Kao Chien-shan, the Party branch secretary of the T'aofeng production brigade is of the same trash as Ch'ing Lan. He is muddle-headed politically and totally lacks the awareness of the two-line struggle. He cannot feel the evil capitalist wind blown from Hsingling and totally ignores the cries of the masses. In the opera, he closely follows Ch'ing Lan, praises her, and does his utmost to help her cover up the real situation

of the class struggle in the Hsingling production brigade. Ch'ing Lan has published an article on a small newspaper in the hsien. He shows his admiration for it with utmost sincerity and five times in succession asks the masses to "learn well" from it. Hsingling brings out a sick horse. Like acquiring a rare treasure, he regards it as "half of the assets" and closely moves around the sick horse. The concocters ask these two Party branch secretaries not to grasp the condition of the enemy, but only grasp the "condition of the horse," resign themselves to the flooding of capitalist forces and become people in defense of capitalist restoration.

These two Party branch secretaries are a pair of political philistines who believe in the doctrines of Confucius and Mencius, and advocate "loyalty and forbearance" "benevolence and love." Ch'ing Lan does not struggle against Li Yung-kuang, an agent of the capitalist forces in the Party, but tries to "reform him with feelings." She repeatedly covers up the class nature of struggle, adopts many ways to absolve him of all blames and responsibilities, vigorously pushes Confucius and Mencius' doctrine of "loyalty and forbearance" and wipes out the serious two-line struggle altogether. Under the protection of Li Yung-kuang's "big red umbrella," Lao Liu engages himself in evil doings, but Ch'ing Lan is unperturbed and ignores his actions. She does not participate in the so-called local meeting in criticism of Lao Liu that is held only once. In addition she lays down specifications, sets the tune and warns the masses not to carry the struggle too far.

Like Ch'ing Lan, Kao Chien-shan, the Party branch secretary of the T'aofeng production brigade, is also a character practicing the doctrines of Confucius and Mencius. Kao Chien-shan is hoodwinked into buying a sick horse and the death of the horse affects production, but he does not raise his awareness of class struggle because of this, or hit back at the attacks of the capitalist forces. On the contrary, he absurdly eulogizes the "friendship in the storm" between him and Ch'ing Lan, strives to share her "worries" and asks the masses to tolerate and give way. He stubbornly puts the responsibility of the death of the horse on the masses at T'aofeng, insists on filling the "hole" and "ditch" himself, and talks profusely about "harmony is to be prized" and "repaying injury with kindness." In vigorously advocating the practice of "loyalty and forbearance" and "making way for each other" by these two Party branch secretaries, the aim of the concocters of "San Shang T'ao Feng" is to ask the revolutionary people to practice "forbearance and make way for the others" in face of the attacks from the bourgeoisie and the frenzied offensive launched by the capitalist forces, so that the landlord and bourgeois classes can once again mount the stage. Isn't it very obvious whom the concocters of "San Shang T'ao Feng" help publicize an unworthy cause and whom they speak for?

In the history of China, all reactionaries have to "return to propriety" and bring about restoration, and are bound to bring out Confucius, the dead soul of history. The concocters of "San Shang T'ao Feng" are actually aimed at making use of the "bodies" of Communist Party members, to restore the "soul" of the exploiting classes and so as to reverse the verdict

on Liu Shao-ch'i's counter-revolutionary revisionist line. But they have lifted a rock only to drop it on their own feet. All people that vainly attempt to turn back the wheel of history absolutely will not come to a good end!

* * *

RUSTICATION OF EDUCATED YOUTH

Dedicate Knowledge to the Countryside

- a letter by rusticated educated youth Ch'eng Yu-chih (程有志) to educated youths

(Peking Jen-min Jih-pao, March 28, 1974)

Educated young fellow fighters:

How do you do?

In the first half of last year, I received letters from some fellow fighters. Many comrades talked on their own understanding about their training and growth in the countryside. This gave me great education and encouragement. Many comrades asked me to say a few words on: How can educated youths after their settlement in production teams achieve something great in the vast countryside? How can we better dedicate our knowledge to the countryside? As I have arrived at a right perception of my own practice in agricultural and scientific experiments in the past ten years, I can exchange my views with my fellow fighters.

The countryside is the forefront of the three great revolutionary movements of class struggle, struggle for production and scientific experiment. There is a lot of work that needs to be done by us. So long as you wholeheartedly integrate yourselves with the poor and lower-middle peasants and firmly and unswervingly follow the road charted by Chairman Mao, you will feel that there is scope for your energies everywhere. But if we educated youths want to really play a greater role, we must first seriously receive re-education from the poor and lower-middle peasants and show the determination to transform our old way of thinking and convert the bourgeois world outlook into a proletarian world outlook. Just as the great leader Chairman Mao pointed out, "The transformation of the world outlook is a fundamental change."

On this question, I have a deep understanding. In 1964, when I first arrived at the Wench'üant'un brigade, Cholu hsien, from Changchiak'ou municipality to settle in a production team, I felt a surge of delight. Working together with the commune members at the pear orchard, I felt that I had in exhaustible energy. But as time went on, the initial spurt of enthusiasm upon my first arrival cooled off. I found it rather boring to spend my time day in and day out in the pear orchard attending to a few pear trees that did not bear much fruit. What could I achieve after all by going on this way, seeing that there was no claim on my cultural knowledge and no outlet for my energy?

No sooner I started to waver in my determination to strike root in the countryside, the notion of returning to the city on a home visit reared its head. On learning that I was leaving for a home visit, the cadres and commune members rose early to see me off. All the way, they reminded me of this and that. Knowing what was in my mind, the old brigade

leader, pointing to the pear orchard, told me, "Yu-chih, although you've done a spell of work in the pear orchard, yet you still don't know how large the pear orchard looms in the minds of the masses and how the masses have pinned their hope on you. Frankly speaking, the pear orchard makes up half the property of our brigade. Everyone's mind is taken up with it. After liberation, the pears produced by this pear orchard are the well-known Tientsin ya pears (天津鸭梨) for export. Under the guidance of a correct line, there would be a bumper pear harvest and higher grain output. Under the interference of a wrong line, the ya pear output would drop, and agricultural production also would suffer. The poor and lower-middle peasants hope that you will exert greater effort here, adhere to Chairman Mao's revolutionary line, and have the old pear trees transformed so as to make a greater contribution to the state. But it is not known whether you and we poor and lower-middle peasants think in the same way!" Hearing these words, I blushed and was for a moment at a loss what to say. The old brigade leader accompanied me all the way to the train. As the train moved, he waved to me and shouted at the top of his voice, "Yu-chih, come back early!" Hearing his voice ringing with expectation, my eyes were filled with tears.

Back from my hometown, I seriously pondered these two questions: Why was it that the poor and lower-middle peasants were able to associate themselves with the land and the orchard month after month and year after year without feeling any lack of prospects while I felt, after spending only a few months in the countryside, that my talents had been misused? Why was it that the poor and lower-middle peasants were full of confidence in the broad prospects of the countryside while I felt that there was no future for me in the countryside? Chairman Mao's teaching provided me a correct answer: "If these people do not discard their old way of thinking and replace it with a proletarian world outlook, they will find their viewpoint, stand and feelings different from those of the workers and peasants and will be alien to the workers and peasants." I realized that in order to be good successors to the revolutionary cause, the educated youths shouldering the great historical mission must make a thorough break with the doctrines of Confucius and Mencius, such as "excelling in learning in order to be an official" and "those who labor with their minds govern others; those who labor with their strength are governed by others," and with the old traditional concept that the intellectuals were one cut above others, and join the ranks of the poor and lower-middle peasants.

Thereafter, I took the initiative in looking for heavy and filthy work, consciously drilling myself and assiduously transforming my world outlook. In the process of fighting shoulder to shoulder with the poor and lower-middle peasants, I gradually changed my thoughts and feelings. I developed a love for every inch of the land and every sapling in Wench'üan-t'un. I developed an affection for the mountains and the green trees I look at and appreciated the sweetness of the water I drank. More consciously I was able to consider as urgent what the poor and lower-middle peasants considered as urgent and to bear in mind what the poor and lower-middle peasants bore in mind. Having known what there the things the poor and lowerly-middle peasants urgently wanted to be done, we educated youths should exert

ourselves and put in our efforts. At that time, when I was in the pear orchard, I felt that there was no lack of outlet for my energy but a full scope for my abilities. Just take these old pear trees for instance. They grew tall and massive, but the fruit was small and few. Why? Could I not apply my knowledge acquired in school to the transformation of the pear trees so as to enable them to get rejuvenated and bear more fruit? My way of thinking won the support of the broad masses of cadres and commune members. The Party branch entrusted me the task of transforming the pear trees and asked me to work as a fruit-tree technician. Many times I went to the state-run Chiupao Fruit Plantation to learn from its technical personnel, and to the Liupao brigade, the "home of flowers and fruits" in the hsien, to approach the old peasants for advice. In my own team, I joined the commune members in evolving ways and means to transform the barren trees, and worked out a pruning and rejuvenation program.

Outside the Great Wall, the wind was still chilly and it still snowed in early spring. Every day I climbed up trees pruning away. My hands cracked, and my ears were frost-bitten. But I did not waver in determination. Together with the poor and lower-middle peasants I trimmed and pruned all the pear trees in a big way. The old pear trees were rejuvenated and they grew luxuriantly and bore an abundance of fruit when autumn came. In 1965, in the 8th production team to which I was attached, the ya pear output was more than five times as great as the year before. In 1966, the whole brigade learned from the 8th team its experience in the transformation of old pear trees, and the ya pear output jumped sharply from 20,000 catties in 1964 to over 200,000 catties. Later, the ya pear output went up year after year. It rose to 580,000 catties in 1973.

Practice in the transformation of pear trees made me realize that the key to whether full scope can be found for the abilities of the educated youths in the countryside lay in a change in thoughts and feelings. Only by really mixing with the poor and lower-middle peasants and sharing the same breath and destiny with them, can we take the initiative in showing concern for socialist revolution and construction in the countryside, consciously care for the sufferings of the masses suffer and try in every way to dedicate our knowledge to the countryside. And only in this way can we deeply feel that in this university of the countryside the educated youths can find an inexhaustible source of knowledge to tap and an endless string of tasks to handle. Otherwise, we would feel incapable of doing anything great even in a place where much could be done.

Chairman Mao teaches us, "The establishment of the socialist system has paved for us a path to reach the ideal state, but it still takes our diligence to realize the ideal state." In my ten years in the countryside, I have gradually come to understand that to achieve something great in the countryside, educated youths must have in mind a great goal and work in a down-to-earth way. Work calls for the suffering of great hardships, painstaking labor and the shedding of sweat in a big way. Without arduous efforts and hard work, we cannot achieve anything. Speaking in this sense, we can achieve much by doing much, achieve little by doing little and achieve nothing by doing nothing.

After the successful transformation of the old pear trees, the poor and lower-middle peasants trusted me the more and let me take up the post of agricultural technician at the brigade level. I was required to start the operation of a superior seed farm and held responsible for the breeding of superior species. The breeding of superior species is an unusually arduous job. To find out the laws governing the growth of various crops, we classified the various field-related files. The content of each category called for the expenditure of much time and energy. Sometimes, in order to observe every subtle change in a little seeding in 24 hours, I had to bring dry provisions with me and crouch in the field throughout the night. Through conducting arduous experiments, I gradually gained a clear picture of the laws governing the growth of some crops and grasped the initiative in seed culture. Take the cross-breeding of kaoliang for instance. When cross-breeding was first started in 1969, there appeared the phenomenon of flowering periods not concurring. To find out the laws governing the concurrence of flowering periods, I selected for observation over 100 maternal and paternal plants sown at different periods. For over 100 days in a row, I crouched in the field to make observations and record the appearance of every leaf. On the kaoliang leaves I hung many tiny labels. Through analyses and comparisons, I initially grasped some laws governing the concurrence of the flowering periods of the kaoliang plants here. It was found that after three and a half leaves had appeared on the maternal plant, the paternal seed should be sown, and this could accurately insure the concurrence of flowering periods. Since 1970, the kaoliang hybrids we have bred have been able to stabilize their average per-mow yield at over 800 catties. The fallacy of "low-yield hybrids" has thus been shattered.

Lying in the northern part of China, Wench'üant'un has a short frost-free period. To accelerate the pace of breeding, we exploited the superior conditions of the vastness of our motherland and adopted the practice of breeding in the south and growing in the north. In the past three or four years, I went to Hainan Island and Yunnan every year to breed seed. Moving from the north to the south, I was unable to adapt myself to conditions in many respects. Many unexpected difficulties were encountered in seed breeding. My skin peeled off under the scorching sun. I lost weight under the pressure of work. The poor and lower-middle peasants concernedly advised me against making another trip. I thought that the socialist new countryside would not drop out of the skies but had to be brought about by work. To dedicate our knowledge to the countryside, we could not be afraid of hardship and fatigue and must work vigorously and assiduously. Therefore, I still insisted on going south to breed seed.

In the past few years, to meet the needs of local agricultural production, the superior seed farm of our brigade bred and crossbred superior varieties and hybrids of over a dozen kinds of agricultural crops including sorghum, maize, paddy rice, wheat, millet, potatoes, etc. In the field of maize breeding, we introduced over 500 self-bred lines, surveyed and appraised over 2,200 hybrid groups combinations and explored the laws governing genetic transmission. On this basis, we improved and selectively bred over 50 new self-bred lines, and bred over 14 hybrids of strong heterosis and good productive character such as "Surpass-1,000-Catties No. 1" (超千斤一号), "Cross-River No. 1" (过江一号), "Po-ti-feng" (薄地丰), etc.

Apart from satisfying local production needs, over 450,000 catties of these varieties were also supplied in support of over a dozen provinces, municipalities and autonomous regions. In the process of breeding, we also trained over 150 backbone agricultural technicians for the ten brigades of our commune. This gave impetus to the unfolding of mass scientific experiments. In 1971, the Hopei provincial cooperation group for the exploitation of the heterosis of farm crops invited me to serve as a member. I also took part in the national "two hybrids conference" (两系会议) and took up the four scientific research projects assigned by the stage. Among them, the research on the utilization of male sterile wheat showed initial results after three generations in two years. Other experimental projects were also being stepped up.

Over the course of ten years, under the education of the Party organization and the poor and lower-middle peasants, the series of activities in agricultural scientific experiments carried out by me such as the rejuvenation of pear trees, the transformation of paddy rice, the breeding of superior seed, etc., played a definite role in promoting the development of production. Simultaneously with the year-to-year increase in fruit output, grain output also rose year after year. In 1964, the total grain output of the whole brigade stood only at 570,000 catties, averaging 145 catties per mow. In 1970, the average per-mow yield came up to the target sent in the "National Program for Agricultural Production." In 1973, various kinds of natural disasters were overcome, and the total grain output reached 1,350,000 catties. Over 340,000 catties of commodity grain were supplied to the state.

Recently, the Communist Party members of the Wench'üant'un brigade have elected me as secretary of the brigade Party branch. I bear firmly in mind Chairman Mao's teaching, "We must not depart from the masses and from production and must work." No matter how busy I am, I also persevere in the serious study of works by Marx and Lenin and by Chairman Mao and persist in taking up collective productive labor and continuously carrying out agricultural scientific research on a large scale.

Fellow fighters, the facts given above have once again testified to this truth pointed out by Chairman Mao: "The countryside is a vast world where the fullest scope can be found for ability." However, the renegade and traitor Lin Piao stepped into the shoes of Confucius and Mencius who preached "excelling in learning in order to be an official," and nonsensically said that the rustication of educated youths was "reform through labor in disguise." This is sheerly malicious slander. The countryside needs educated youths and the educated youths need the countryside still more. The striking fact that millions of educated youths have grown up healthily in the countryside has thoroughly shattered the shameless slanders of Confucius and Lin Piao. We are determined to forever integrate ourselves with the workers and peasants along the road charted by Chairman Mao, advance firmly and unswervingly and make a still greater contribution toward the building of a new socialist countryside.

With the revolutionary salute,

Ch'eng Yu-chih
Wench'üant'un brigade of Cholu hsien, Hopei Province

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CRITICISM OF LIN PIAO AND CONFUCIUS

"The Celestial Horse Galloping in the Skies" and Lin Piao's Counter-Revolutionary Ambition

by

T'ang Hsiao (汤啸)

(Peking Kuang-ming Jih-pao, March 20, 1974)

The renegade and traitor Lin Piao was a most ruthless and vicious careerist and conspirator of the landlord and capitalist classes. He was a reactionary with no learning whatsoever. He copied from ancient books two completely unrelated sentences--"The celestial horse galloping in the skies" and "comes and goes alone"--and pieced them together on a scroll for hanging in a dark corner which could not be shown to other people. He also repeatedly exhorted himself that he must "firmly persist in being a celestial horse that gallops in the skies." Why were these two isolated sentences of so great interest to Lin Piao? What kind of medicine was he selling from his gourd? As long as we make a study of the origin and meaning of these words and compare them with the counter-revolutionary actions of this clown, the reason should be apparent to us.

According to an account in the Records of the Historian, the celestial horse was a divine horse. The "Records of Propriety and Music in the History of Han" also described the celestial horse as a kind of divine creature on the same level as the dragon. "The celestial horse galloping in the skies" was a term used by people of later time to express the free and uninhibited state of thought and movement. According to the Works of Philosopher Chuang, the term "comes and goes alone" was used to denote a kind of being that could "travel in all directions and over all continents" free from restriction in the universe. This kind of being could be called the "most noble" or the "most exalted" transcending worldliness and standing head and shoulders above the common people. The use of these words by the careerist Lin Piao as his motto was most obvious. He was comparing himself to a "celestial horse" and a "most noble" diety like the dragon. "Most noble" was a term used to denote the feudal-comprador-fascist "emperor" Lin Piao dreamed about night and day. The words "The celestial horse galloping in the skies comes and goes alone" have clearly exposed for all to see that traitor Lin Piao was making use of the "mandate of heaven" to deify himself and his anxiety in wielding absolute power and practicing dictatorial rule in the country.

Making use of the mandate of heaven and glorifying themselves as deities, sages and supermen has always been a kind of counter-revolutionary ploy employed by all moribund exploiting classes on the decline to uphold their reactionary rule.

More than 2,000 years ago, Confucius used the reactionary "theory of heavenly mandate" to hoodwink the people in an attempt to hold up the disintegrating system of slavery, and suppress the rebellion of the slaves and

the newly emerging feudal forces against the slave-owners. He looked upon heaven as a supreme deity with human characteristics as well as a will presiding over nature and society. He held that the "mandate of heaven" could not be opposed and whosoever contravened the will of "heaven" would be punished by "heaven." ("He who offends against Heaven has none to whom he can pray."--Confucian Analects: Pa I) He claimed that he "knew the decrees of Heaven" and was a sage appointed by heaven with divine virtue and a mission to administer the country. ("Heaven produced the virtue that is in me."--Confucian Analects: "Shu Erh") Mencius, who was called himself the "No. 2 sage," even more brazenly propagated the "theory of heavenly mandate." He declared that the dominant position and authority of the slave-owners were vested in them by Heaven, and the will of "Heaven" was made manifest through the slave-owner rulers. He even clamored, "If Heaven wishes that the empire should enjoy tranquility and good order, who is there besides me to bring about it?" (Mencius: "Kung-sun Ch'ou" Part II) He assumed the posture of a supreme "savior."

This black line of the doctrines of Confucius and Mencius ran through the statecraft for "administering the state" and "administering the people" of the rulers of the exploiting classes in all ages.

Marx pointed out: "Antiquated things invariably strive to rehabilitate and consolidate themselves in the form of a new life." ("To F. P'o-erh-t'e") Two thousand years later, Lin Piao picked up this spittle of Confucius and Mencius, dressed up the long moribund and decaying concept of heavenly mandate and brought it forth once again. This was the reactionary "theory of innate genius" which he tried so hard to publicize. Like Confucius who advocated "the mandate of heaven" for restoring the system of slavery, Lin Piao publicized the "theory of innate genius." He personally wrote "ordained by Heaven," conferred on himself the title of "innate genius" and analogized himself to a "celestial horse" and a deity like the dragon, for the sake of realizing his effort "to subdue one's self and return to propriety," or the political objective of toppling the proletarian dictatorship and restoring capitalism. Lin Piao, this agent of the landlord and bourgeois classes within the Party, was extremely hostile to the socialist system set up by our people under the leadership of Chairman Mao, and he wanted to sponsor the toppled landlords, rich peasants, reactionaries, bad elements and Rightists and put them back once again on the stage. He wanted to trample under foot the proletariat and masses of the people who had become the masters of their own destiny, and drag China back onto the old semi-feudal and semi-colonial road. Quite evidently, the aim of Lin Piao in disguising himself as a "genius," "celestial horse" or "most noble" superman was to show that he was blessed by "Heaven" and was "ordained by heaven" to be the supreme ruler. The country should therefore submit to his rule and everything should be turned upside down according to his will. This was the wishful thinking of Lin Piao, this "celestial horse" maniac.

From a pile of old papers Lin Piao purposely chose the words "comes and goes alone," which were actually a wonderful description of his extreme isolation and quick bankruptcy. The word "alone" not only exposed the frantic psychology of the careerist Lin Piao in wanting to ignore everything,

to act arbitarily and to whatever he liked for the sake of opposing the cause of proletarian revolution, but also carved out his counter-revolutionary mentality marked by fierce of visage but faint of heart, timidity and feebleness. Lin Piao and company were desperadoes reactionary in the extreme. Based precisely on this precept of "coming and going alone," they ignored the stern education and repeated warnings given by Chairman Mao and the CCP Central Committee on many occasions, ignored the warnings of the complete failure of chieftains of successive revisionist lines, arbitrarily adhered to the revisionist line, carried out counter-revolutionary conspiratorial activities, recruited and organized an army of secret agents and assassins, set up a counter-revolutionary secret base and and plotted to launch a counter-revolutionary armed coup d'etat. But, the moment this group of rascals was about to carry out their actions against the advice of others, their evil claws were caught in the iron pincers of the proletariat and the fascist bandits were revealed in their true light.

Lin Piao and company were decadent and moribund reactionaries. They did not have the truth on their side and they could only hide in the sewers to carry out their counter-revolutionary hush-hush activities. They hid themselves behind the stratagens of "concealment" and relied on the mask of "ever smiling" to carry out their counter-revolutionary tricks. They were basically antagonistic to the proletariat and the broad masses of people, but there were only a small handful of them. These clowns called themselves a "task force," which was only a small craft that would capsize in the angry sea.

What merits attention is that Lin Piao's scroll of "the celestial horse" was written in 1962, when the struggle was most acute and complex. At that time, the Soviet revisionist renegade clique, allied with all reactionary forces in the international arena, had whipped up an anti-China and anti-communist adverse storm. At home, the landlords and bourgeoisie and their agents within the Party made use of the temporary economic difficulties within China to launch an all-round attack on the proletariat. It was precisely at this moment that Lin Piao, who was lurking in a dark corner, could no longer contain himself, and he stepped up the activities of his conspiracy for counter-revolutionary restoration. In the public, he pretended to be very "pious" and expressed his support for the Party and the Party line. Behind its back, he gnashed his teeth and cursed the struggle carried out by the Party against imperialism, revisionism and reaction and against P'eng Te-huai as "going too far" and "going beyond the limits." He attacked the general line and the great leap forward as "losing propositions." He sent his followers to collect materials of coups d'etat for all times and for all countries. He also summed up his personal counter-revolutionary "experience" in the past 20 years (1942-1962), and actively prepared conditions for his conspiracy to usurp supreme powers in the Party and the state. Blinded by the lust for gain he was impatient to try his hand, and wanted to turn his hope for restoration into reality. It was under this condition that Lin Piao wrote the scroll, "The celestial horse galloping in the skies comes and goes alone," to express his most frenzied counter-revolutionary "aspiration." From this, it can be seen that the rapacious ambition of Lin Piao in toppling the dictatorship of the proletariat, usurping leadership in the Party and seizing power was deep-rooted.

"Indeed, dialectics cannot be despised with impunity." (Engels: Dialectics of Nature) When concocting this scroll of "the celestial horse" how arrogant Lin Piao was. He actually wanted to swallow up the whole of China. But his perverse action was contrary to the orientation of historical development, and fundamentally antagonistic to the aspiration and will of the masses of people, and that ordained his inevitable doom. Lin Piao endeavored to gallop freely like "the celestial horse," but the day he prepared to show his mettle turned out to be the time he made the same mistakes as the fascist chieftain Hitler and the autocrat and public enemy Chiang Kai-shek. At that time, Hitler regarded himself as a "natural born" "dictator" and raved that he intended to conquer the whole world. However, not long afterward, he was swept by the anti-fascist iron broom onto the garbage pile of history by the whole world. Chiang Kai-shek boasted that he was a "great man" on whom "heaven is about to confer a great office," and he took on himself the mission of "unifying the country" and vainly attempted to make his dictatorship of big landlord and bourgeois classes last ten thousand years. Consequently he was quickly toppled by the Chinese people and driven to several islands. The ending for Lin Piao was no better than theirs. After the CCP Central Committee headed by Chairman Mao discovered his counter-revolutionary conspiracy and dealt him head-on blows, this "celestial horse" fled in panic to the enemy and crashed to death in the desert of Urdur Khan. He actually "went alone," not to become "the noblest of man," but to the Hades to join Confucius.

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Brother of Lu Hsun on His Criticism of Confucius

(NCNA-English Peking, April 16, 1974)

"lu hsun, 'the greatest and the most courageous standard-bearer of this new cultural force', was a revolutionary resolutely determined to overthrow the confucian school. he waged a protracted and stubborn struggle against the confucian shop, a stronghold of old ideas, culture, tradition and custom for millennia in china." this was said by chou chien-jen in a "kuangming daily" article.

chou chien-jen, a vice-chairman of the chekiang provincial revolutionary committee, is a brother of lu hsun, the pen name of chou shu-jen (1881-1936), a great writer, thinker and revolutionary.

the article, entitled "lu hsun was revolutionary determined to topple confucian shop", quotes chairman mao's statement: "lu hsun was a man of unyielding integrity, free from all sycophancy or obsequiousness; this quality is invaluable among colonial and semi-colonial peoples."

lu hsun, the article says, gave full scope to this quality in his struggle against confucius and the tendencies to revere the confucian school. when he was still a revolutionary democrat, lu hsun wrote many outstanding novels, essays and critiques castigating the man-eating confucianism and feudal culture. his thinking developed along with the chinese revolution. as he matured into a great communist fighter, his pen became even sharper when he used the proletarian world outlook, the viewpoint of class struggle and the method of class analysis to dissect the reactionary nature of those who revered confucius and advocated a return to the old order in the modern chinese society. he exposed the reactionary features of confucius' disciples and their criminal aims.

the article reads in part: confucius (551 b.c.-479 b.c.) was a reactionary politician and spokesman of the slave-owning aristocrats at the end of ancient chinese slave society. he dished up a whole set of reactionary ideas and political views to prop up the fast-declining rule of the slave-owners and wanted a return to the western chou dynasty (1066 b.c.-770 b.c.) when slavery was at its zenith. because the essence of his ideology was advocacy of the old and conservatism and opposition to social reform, it was readily accepted by all the exploiting classes and reactionary rulers in the chinese history, who described confucius as a "sage" so as to bully the people and corrupt their minds in order to hang on to the old order or restore it.

the theoretical basis of confucianism was the theory of "the mandate of heaven", which advocated that "heaven" dictated everything and that a "mandate from heaven"

was inviolable. this served no other purpose than to make the labouring people obedient slaves and prevent them from rising up against the slave-owners. lu hsun made the pointed comment that "china has her own saints and scholars. 'those who work with their minds govern, those who work with their hands are governed; those who are governed feed others, those who govern are fed by others.' how concise and plain a summary it is exclamation" this was what confucius called an immutable "mandate of heaven" exclamation

the core of confucianism was "benevolence", including "filial piety and fraternal obedience", "loyalty and forbearance". this is what the exploiting classes have always advocated. lu hsun wrote many articles during the 1920s to show up the man-eating nature of "benevolence, righteousness and virtue." he went right to the heart of the matter when he said: "i tried to look this up, but my history has no chronology, and scrawled all over each page are the words: 'virtue and morality.' since i could not sleep anyway, i read hard half the night, until i began to see words between the lines, the whole book being filled with the two words -- 'eat people.'"

"benevolence" preached by confucius was the synonym for "benevolent rule" and "the kingly way" spread later by his disciples. it was nothing but a fig leaf that the chinese reactionary ruling classes used to cover up their cruel exploitation and suppression of the labouring people. lu hsun time and again exposed their lies. he said: "china has never had an absolutely kingly way." confucius once held the position of minister of justice in the state of lu. on the seventh day after he took office, he killed his opponent shaocheng mao. is this "benevolent rule"?

reactionary rulers in the past and foreign aggressors frequently used confucius, "white-washing him till he was raised to awe-inspiring heights". in 1935, at a time when the chiang kai-shek reactionaries were launching a drive to "worship confucius and study confucian classics" and the imperialists were building confucian temples, lu hsun wrote his well-known indictment of confucius entitled "confucius in modern china", in which he incisively exposed the reactionary part confucius played in chinese history and the class nature of the reactionaries' worship of confucius. lu hsun wrote: "it was those in authority who raised confucius up in china, making him the sage of those in authority or those anxious to be in authority, a sage having nothing to do with the common people." the title "sage" was conferred upon him by the reactionary rulers of later times to serve their own interests.

as a matter of fact, those in authority raised confucius up not because they sincerely revered this "sage" but because they wanted to use him as a "brick to open doors". lu hsun pointed out that "they have ulterior motives

in their worship of confucius", that is, they attempted to use confucius as a "brick" to open "the door to happiness", namely restoration.

like those in authority in old china, those in authority in other countries also used confucius as a "brick to open doors". foreign imperialists often acted in the name of confucius in preparing for aggression against china, alleging that their purpose in invading china was to "revive the teachings of confucius" in this country and turn it into a "paradise under benevolent rule". lu hsun wrote several articles to reveal the essence of the imperialist aggressors' worship of confucius. he said: "now we learn that quite a number of foreigners are showing respect to china's ancient culture. are they really respecting it? they are but making use of it exclamation"

no matter how the reactionaries in china and abroad raised confucius up and heaped praise on him, "since times had changed they all failed utterly." history has proved to the hilt that the summary made by lu hsun is an irrefutable truth.

the chinese working people, who suffered tremendously from exploitation and oppression by the reactionary ruling classes of china and abroad and who were fettered ideologically by confucianism for thousands of years, have learned to see the reactionary class background of confucius and his doctrines from the historical experience of class struggle. for millennia the reactionary rulers did their utmost to raise up confucius, exalting his authority in a host of ways and building a confucian temple in every county. but the working people did not pay homage to confucius as a "sage", and the confucian temples were places "where the common folk never worshipped". they knew that the confucian doctrines served "those in authority" for the purpose of ruling the people. the great communist lu hsun was an outstanding representative of the chinese people. in the dauntless proletarian revolutionary spirit of going against the tide, he waged a tenacious struggle against the motley band of worshippers of confucius and advocates of returning to the old. the struggle between the worship of confucius and opposition to it has always been a political struggle. combining criticism of confucius with concrete class struggle, lu hsun always proceeded from the class struggle of his time and mercilessly demolished the confucian shop, which was the ideological support for the reactionary classes.

"the fight is far from being over and the old tricks will be resorted to again and again." this is an important experience of class struggle that lu hsun summed up in the course of the protracted struggle. so long as classes exist, class struggle will not end and the nature of

reactionaries will never change. the reactionaries in china and abroad still cling to the corpse of confucius though he was buried more than 2,400 years ago, his name which they used as a "brick to open doors" has worn thin and the system of exploitation he upheld was long ago swept by the chinese people into the garbage heap of history. liu shao-chi, lin piao and other swindlers were all devotees of confucius. they peddled the doctrines of confucius and mencius and described confucian precepts as "new virtues for today" and the "source of chinese culture". the kuomintang reactionaries in taiwan have recently made a big fuss about offering sacrifices to confucius. social imperialism too clamours for upholding confucius, calling the rotten doctrines of confucius and mencius a "fine cultural heritage". all this shows that the reactionaries in china and abroad work hand in glove to use confucius as a "brick" to open the door to restoration. but, just as lu hsun tersely said: none of them "succeeded in opening the door to happiness." all reactionaries are inevitably crushed by the gigantic wheel of history outside this door.

Workers of Northeast China Crane Factory Criticize Essence of Lin Piao's Revisionist Line

(NCNA-English Shenyang, April 16, 1974)

a workers' philosophy study group at the talien crane factory in northeast china used the marxist stand, viewpoint and method to criticize the ultra-right essence of lin piao's counter-revolutionary revisionist line and recognize more clearly that opposing revisionism was a fighting task for the entire historical period of socialism.

formed during the great proletarian cultural revolution, the study group has already gone through the "manifesto of the communist party", "the civil war in france", "critique of the gotha programme", "the state and revolution" and "anti-duhring" as well as chairman mao's philosophical works, and linked the study with the three revolutionary movements of class struggle, the struggle for production and scientific experiment.

the workers studied the "critique of the gotha programme" to learn the method of class analysis used by marx and engels and pinpoint the ultra-right essence of lin piao's reactionary programme "restrain oneself and return to the rites". the essence of lassalle's opportunism was opposition to revolution by violence and to proletarian dictatorship in an attempt to turn the revolution back. lassalle advocated the legal road of the ballot box against revolution by violence and peddled the fallacy of a "state of the whole people" and "the free state" against the dictatorship of the proletariat. he wanted to direct the political struggle of the awakening german

proletariat onto the reformist path and maintain the reactionary rule of the prussian military autocracy. lassalle was a defender of european capitalist society. likewise, confucius clamoured for "restraining oneself and returning to the rites" on behalf of the decadent slave-owners. he insisted on "reviving states that were extinct, restoring families that had lost their positions, and calling to office those who had fallen into obscurity", hoping to restore the slave society of the western chou dynasty and the dictatorship of the slave-owning class. confucius was a reactionary thinker in ancient china who stubbornly defended the slave system. lin piao, too, worked for restoration. he stuck to the confucian precept "restrain oneself and return to the rites". in just over two months he wrote four scrolls "of all things, this is the most important: to restrain oneself and return to the rites" and hung them on the wall. this reflected his determination to subvert the dictatorship of the proletariat, restore capitalism and establish a fascist hereditary lin dynasty. lin piao was a later-day fanatic pressing for counter-revolutionary restoration. the workers said that although lassalle, confucius and lin piao lived in different eras, they all acted against the historical trend.

through analysis and criticism, the workers discovered that the three had similar reactionary purposes and political programme. they compared the lassalleans' "gotha programme", confucius' "analects" and lin piao's "outline of project '571'" and came to the conclusion that all three programmes ran counter to the objective law of historical advance and to the fundamental interests of the labouring people. confucius' sinister programme was aimed at restoring the slave system of the western chou dynasty, lassalle's was to defend the reactionary rule of the prussian monarchy and lin piao's was for subverting the dictatorship of the proletariat and restoring capitalism. lin piao was bitterly hostile to the cultural revolution. he tried to suppress new socialist things and wanted to rehabilitate the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists, so that they could ride roughshod over the people again and turn the dictatorship of the proletariat into the dictatorship of the bourgeoisie.

this made it clear that lin piao's counter-revolutionary revisionist line was ultra-right.

in the course of the study, some young workers asked why it was that lin piao had chosen the theory of innate genius to be his theoretical basis for restoring capitalism. many people spoke and concluded that theories serve lines. in order to shatter lin piao's counter-revolutionary political programme, it is necessary to repudiate and discredit its theoretical basis.

to get to the reactionary essence of the theory of innate genius and completely discredit lin piao's theoretical programme for "restraining oneself and returning to the rites", the workers studied the way engels criticized duhring's a priori concepts. the arch-swindler duhring pieced together an a priori philosophical system as the theoretical basis for his attack on marxism and his efforts to push an opportunist political line. in "anti-duhring", engels took apart duhring's arrogant and pompous phrases to expose and criticize the a priori essence of duhring's philosophy and, in the course of this, expounded the marxist materialist theory of reflection. engels said that thought and consciousness "are products of the human brain and that man himself is a product of nature, which has been developed in and along with its environment". he then traced the source of duhring's a priorism, saying that on the relationship between thought and being, duhring absorbed the dregs of hegel's philosophy and therefore stood things on their heads. finally, engels shattered the last prop of duhring's philosophy, saying that duhring could not extricate himself by resorting to "pure mathematics".

engels' criticism of duhring helped the workers subject the idealist theory of a "mandate from heaven" and the theory of innate genius that confucius and lin piao advocated to three-pronged criticism. first, they analysed the reactionary world outlook of lin piao and confucius. confucius came from the declining slave-owning class while lin piao hailed from a big landlord and capitalist family and refused to transform himself over a long period. their reactionary class nature compelled both to adhere to an idealist world outlook and obdurately try to defend the interests of moribund exploiting classes. confucius aimed to restore the slave system by the theory of a "mandate from heaven", alleging that "only the highest who are the wise and the lowest who are the stupid cannot be changed" and that "heaven has endowed me with virtue (to govern the world)". he regarded rule by the slave-owning aristocracy as determined by heaven and therefore immutable. in order to restore the lost paradise of the landlord and capitalist classes, lin piao advocated the theory of innate genius, styling himself a "heavenly horse", "solitary and free", to prepare the theoretical ground for his attempt to usurp party leadership and state power. this analysis enabled the workers to see the reactionary nature of the idealist world outlook which reflects the fundamental interests and desires of the exploiting classes and forms the ideological basis and spiritual prop of all who push a reactionary political line. second, they dug at the ideological source of lin piao's theory of innate genius which is a refurbished version of confucius' theory of a "mandate from heaven". they saw that lin piao's theory of innate genius served his counter-revolutionary political line and constituted his theoretical basis for restoring capitalism. third, they tore to pieces such

arrogant statements of lin piao's as: "i've got a good head, different from others. it's particularly brilliant. what can i do about it? my parents gave it me". they applied chairman mao's teachings "the standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge" and "the masses are the real heroes" in criticizing lin piao's fallacies.

in this way, the workers established the relation between the idealist ideological line of lin piao and confucius on one hand and their political line for restoration and retrogression on the other. the workers said that duhring, lin piao and confucius, swindlers who blew their own trumpets as "superman", "sage" and "heavenly horse", were buffoons who acted contrary to the historical trend. they were shown up in their true colours when subjected to marxist-leninist analysis.

the workers noted that while carrying out struggles against opportunists and reactionaries the great teacher marx always applied the method of class analysis skillfully in exposing enemies to the full. they studied marx's scathing exposure in "the civil war in france" of the reactionary bourgeois double-dealer thiers. they learned from this exposure the marxist stand and method for exposing lin piao's counter-revolutionary double-dealing tactics.

marx exposed thiers' counter-revolutionary activities during the orleanist monarchy and the second empire. he showed thiers up this way: "a master in small state roguery, a virtuoso in perjury and treason, a craftsman in all the petty stratagems, cunning devices, and base perfidies of parliamentary party-warfare; never scrupling, when out of office, to fan a revolution, and to stifle it in blood when at the helm of the state". comparing this with the reactionary activities of lin piao and confucius, the workers concluded that all reactionaries are political swindlers who tell lies and use counter-revolutionary double-dealing tactics. confucius was an expert in telling lies but always paid lip service to "faith" to indicate that his words were always to be taken seriously, and he posed as a man of virtue and integrity. in fact confucius and his like were thoroughly dishonest. they alleged that "the great man need not be true to his words or consistent in his action", thus setting forth the philosophy of swindlers. the counter-revolutionary double-dealer lin piao thought highly of this art of swindling. he presented himself as a "hero" "who had firm faith in marxism-leninism" but he was actually a pseudo-marxist political swindler. back in the early period of the new democratic revolution he was pessimistic about the prospects of the chinese revolution and was doubtful that the red flag could keep flying for any period of time. during the period of socialist revolution lin piao resorted all the more to

the "stratagem of concealment". he was one of those "who never showed up without a copy of 'quotations' in hand and never opened their mouths without shouting 'long live' and who spoke nice things to your face but stabbed you in the back." he regarded socialist new china as "the tiger's lair" in which he was forced "to lodge for a time" until the moment came for him to strike for his vile objectives. after the ninth party congress lin piao with a big fanfare shouted "follow closely" but secretly drew up the "outline of project '571'" and attempted to murder the great leader chairman mao so as to attain his counter-revolutionary criminal aim of usurping party leadership and seizing state power. the workers said: "lin piao was a careerist, a conspirator who kept a smile on his face but kept a knife hidden; he claimed to restrain himself but was actually engaged in restorationist activities. thiers, confucius and lin piao were three smiling tigers. all reactionaries who play counter-revolutionary double-dealing tricks always end up in the way chairman mao described: 'they always get the opposite of what they want. they invariably start by doing others harm but end by ruining themselves.' lin piao ended like thiers and confucius; they all became as filthy and contemptible as dung."

through study and criticism the workers have come to recognize more clearly that the criticism of lin piao and confucius is a political and ideological struggle to defend marxism and oppose revisionism. they are resolved to study works by marx, engels, lenin and stalin and chairman mao harder, throw themselves heart and soul into the movement to criticize lin piao and confucius, keep making revolution and opposing restoration. they pledge to advance, oppose retrogression and work for the consolidation and development of the achievements of the great proletarian cultural revolution and the consolidation of the dictatorship of the proletariat.

1974 SPRING EXPORT COMMODITIES FAIR

China's 1974 Spring Export Commodities Fair Opens in Kwangchow

(NCNA-English Kwangchow, April 15, 1974)

china's 1974 spring export commodities fair opened here today as the nation-wide movement to criticize lin piao and confucius is deepening and advancing victoriously.

businessmen and overseas chinese from the five continents and compatriots from hongkong and macao received a warm welcome from the leading members and staff of the fair.

this is the 35th session of the fair since its inauguration in 1957. under the guidance of chairman mao's revolutionary line and with the constant growth of the country's socialist revolution and construction and foreign relations, china's economic exchanges with foreign countries have been expanding steadily. the current fair, which is on a larger scale than any previous session, is being held in the new building of the fair on the bank of the liuhua lake in this city.

today red flags fluttered over the square in front of the new exhibition centre. captive red balloons trailed streamers inscribed with the slogans: "carry the movement to criticize lin piao and confucius through to the end exclamation" "resolutely support the just demands of the third world exclamation" "long live the victory of the great proletarian cultural revolution exclamation" "long live the great unity of the people of the world exclamation" and "long live marxism-leninism-mao tsetung thought exclamation"

a huge portrait of the chinese people's great leader chairman mao is hung in the place of honour of the introductory hall, flanked by huge portraits of marx, engels, lenin and stalin.

the fair opened at 9 o'clock this morning amidst the explosion of firecrackers as the guests streamed into the halls to see the exhibits. the exhibition of the current fair consists of more than ten sections: the hall of works by marx, engels, lenin and stalin, and chairman mao's works; the hall of "in industry, learn from taching"; the hall of "in agriculture, learn from tachai"; the hall of cereals, oils and foodstuffs; the hall of native products and animal husbandry; the hall of textiles; the hall of light industrial products; the hall of arts and crafts; the hall of chemical industrial products; the hall of metals and minerals; and the hall of machinery. among the exhibits are a rich variety of samples of export commodities and a number of new products showing china's latest achievements in industry, agriculture, science and technology. there are also pictures, models and sample products showing

seventeen advanced units on the industrial, agricultural, medical and other fronts in the country.

reflecting the flourishing scene of the whole country, the fair shows how the people of all nationalities in china, under the guidance of chairman mao's revolutionary line, have conscientiously studied works by marx, engels, lenin and stalin and chairman mao's works, united as one in deepening the movement to criticize lin piao and confucius, adhered to the principle of independence and self-reliance and carried forward the cause of socialism vigorously.

grand receptions were hosted by the fair in the tungfang guest house, the kwangchow guest house, the people's mansion, the overseas chinese mansion and the liuhua guest house simultaneously this evening, attended by more than 6,000 people including hosts and guests. speaking at the receptions were lin li-ming, director of the fair and vice-chairman of the kwangtung provincial revolutionary committee; liu tien-fu, deputy director of the fair and vice-chairman of the provincial revolutionary committee; and lo fan-chun, deputy director of the fair and vice-chairman of the kwangchow municipal revolutionary committee. on behalf of the fair and the kwangtung provincial and the kwangchow municipal revolutionary committees, they extended a warm welcome to all the friends and compatriots present. they said: under the wise leadership of the great leader chairman mao and the chinese communist party, the chinese people have won one new achievement after another in socialist revolution and construction over the past two decades and more by implementing chairman mao's revolutionary line and adhering to the principle of independence and self-reliance. the great proletarian cultural revolution initiated and led by chairman mao has won great victories by smashing the two bourgeois headquarters of liu shao-chi and lin piao. the great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism. the cultural revolution has spurred all work in china to advance along chairman mao's revolutionary line. in agriculture, china has reaped good harvests for 12 successive years. industrial production has risen steadily. markets in china are brisk and prices stable. the people's living standard is improving and the renminbi (people's currency) is enjoying higher and higher prestige. new achievements have been made in the spheres of culture, education, science and technology. china has expanded her economic exchanges with other countries. china is still a developing socialist country, belonging to the third world. we shall never be content with what we have achieved. we have yet to continue the revolution and work hard for a long time to come. under the guidance of

chairman mao's revolutionary line, the chinese people are high in spirit and strong in morale and are well ahead in the nation-wide movement to criticize lin piao and confucius. this movement, which is of great practical and far-reaching historic significance, will surely help consolidate and carry forward the fruits of the great proletarian cultural revolution, help consolidate the dictatorship of the proletariat and give a great shove-ahead to the socialist revolution and construction which will develop in still greater vigour. they pointed out that china has persistently kept to the principle of equality, mutual benefit and supplying each other's needs in foreign trade, expanded trade relations with other countries and regions and enhanced friendly contacts between the chinese people and other peoples of the world. the current session of the fair will help further trade relations between china and other countries and regions and the mutual understanding and friendship between the people of china and other countries.

vice-minister of foreign trade chou hua-min made toasts at the receptions.

present at the receptions were trade delegations and groups, and representatives of chambers of commerce, business organizations and state enterprises and corporations from equatorial guinea, iraq, burma, malaysia, singapore, brazil, japan, britain and other countries, as well as diplomatic envoys and diplomatic officials of a number of countries in china, and all members of the visiting japanese osaka city friendship delegation to china led by mayor yasushi oshima.

attending the receptions were chao tzu-yang, first secretary of the kwangtung provincial committee of the communist party of china and chairman of the kwangtung provincial revolutionary committee, kung shih-chuan, ou chih-fu and peng chia-ching, leading members of the kwangchow units of the chinese people's liberation army, and chiao lin-yi, first secretary of the c.p.c. kwangchow municipal committee and chairman of the kwangchow municipal revolutionary committee.

other guests included patriotic personages kuo ti-huo, yi mei-hou and huang yu-mou, and noted personalities from hongkong and macao including fei yi ming, wong kwan cheng and ho yin.

at the end of the receptions, the guests enjoyed themselves at a concert and an acrobatic performance separately given by the sinkiang song and dance ensemble and the shenyang acrobatic troupe.

POWER INDUSTRY

Peking Power Industry Develops Vigorously

(NCNA-English Peking, April 15, 1974)

peking has added five big and medium-sized power stations (including extension projects), 24 transforming stations and more than 3,000 kilometres of high-tension transmission lines since the great proletarian cultural revolution began in 1966. the city's power output last year was twice that for 1965. it increased 21 per cent in the first quarter of this year compared with the same period of last year.

this rapid development is due to the conscientious efforts by the power workers in carrying out the principle "grasp revolution and promote production". it is an achievement of the cultural revolution and the movement to criticize lin piao and rectify the style of work.

peking had only a small power plant and no power equipment plant before liberation. after liberation, the old power plant was enlarged. several steam and hydro-electric power stations and a heat and power plant, as well as power transmission projects and power equipment plants were built. however, before the cultural revolution, the development of the power industry was for a time hampered by liu shao-chi's counter-revolutionary revisionist line.

during the cultural revolution, the power workers roundly criticized such revisionist fallacies as "rely on specialists in running factories", "the masses are backward" and the slavish comprador philosophy advocated by liu shao-chi and lin piao. this fired the workers with enthusiasm and strengthened their determination to speed up the development of the capital's power industry.

the peking heavy power equipment plant and the peking boiler plant, built during the great leap forward in 1958, were slashed back by liu shao-chi and his followers when china's national economy met temporary difficulties in 1959-61. the two plants resumed operation in 1964. the workers during the cultural revolution were determined to make up for the lost time. they expanded the plants and manufactured nearly a hundred pieces of special-purpose equipment that greatly increased production. compared with 1965, the output of power generators last year increased fourfold, steam turbines 172-fold and boilers 73-fold.

working in the spirit of self-reliance and hard

struggle, the workers of the peking power construction company put a big generating unit into operation within one year, ahead of schedule, when extending the kaoching sub-plant of the shihchingshan power plant. its first trial run proved a complete success.

the workers, cadres and technicians of peking's power industry have conducted large-scale experiments and adopted new techniques so that the industry achieves greater, faster, better and more economical results. doing away with fetishes and superstitions and emancipating their minds, the workers and staff of the peking power supply bureau succeeded, after bold trials, in quintupling a peking-tientsin power transmission line by boosting its tension from 110,000 to 220,000 volts in a hot wire operation which cut the cost drastically. the workers at the kaoching sub-plant have streamlined their work by applying the computer-control technique in operating the generating equipment.

the rapid growth of peking's power industry keeps abreast of the city's industrial and agricultural growth. the local metallurgical, chemical, auto and textile industries grew rapidly during the cultural revolution. gross industrial output last year was treble that for 1965. the level of farm mechanization on the outskirts is on the rise. by 1972 all the rural people's communes and production brigades had electricity.

IRON AND STEEL INDUSTRY

China's Major Steel Center Makes Big Advance During Cultural Revolution

(NCNA-English Shenyang, April 16, 1974)

china's major steel centre of anshan reports an increase of 1.6 million tons of steel, 1.7 million tons of pig iron, 1.2 million tons of rolled steel and 9.8 million tons of iron ore in 1973 over 1965, the year before the great proletarian cultural revolution began. the increase itself amounts to the annual capacity of a big iron and steel complex.

this was achieved through the joint efforts of workers, cadres and technicians during the cultural revolution and the movement to criticize lin piao and rectify the style of work. they conscientiously carried out chairman mao's proletarian revolutionary line and implemented the "constitution of the anshan iron and steel company" approved by chairman mao in 1960.

the anshan iron and steel company was greatly expanded

during the big leap forward in 1958. guided by chairman mao's revolutionary line, the steel workers made considerable contributions in the nationwide movement to produce iron and steel.

anshan's experience in running proletarian enterprises was later summed up in the "constitution of the anshan iron and steel company". but liu shao-chi and company pushed a revisionist line against the "constitution". this hampered the progress of anshan's steel industry. production was cut by half within one year and made little progress for years.

the steel workers repudiated the revisionist line during the cultural revolution, especially during the movement to criticize lin piao and rectify the style of work. the "constitution" found its way ever deeper into the hearts of the masses.

under the leadership of the party committee, the enterprise puts proletarian politics firmly in command, relies on the workers and conducts a mass technical innovations movement as called for by the "constitution". iron and steel production has shot up to new heights.

the workers take part in running the enterprise to ensure that it advances along chairman mao's revolutionary line.

the no. 1 steel plant, which chairman mao once cited, registered an average annual increase of 80,000 tons of steel in the last three years.

when the plant was assigned to make 110,000 tons more steel in 1971 than the previous year, some people argued that its equipment could not meet the needs.

at discussions arranged by the plant party committee, the workers criticized this as seeing only the material factor to the neglect of the human factor. they expressed confidence that the task could be completed by following chairman mao's revolutionary line and relying on the masses.

veteran worker liu kuang-jung of the open hearth furnace shop compared 31 heats of steel turned out by furnace no. 5 and wrote a report to the party committee. he pointed out that the problem rested with people, not equipment, because one of the shifts had succeeded in cutting the time for every heat. he suggested bringing the workers' socialist enthusiasm into full play in order to make more steel.

the report helped the plant party committee distinguish the right line from the wrong. the leadership soon summed up and popularized the experience of that advanced shift.

a technical group headed by model worker li shao-kuei, noted for his high-speed steelmaking method, toured the plant to pass on skills and disseminate the workers' good thinking and good style of work.

stimulated by the mass movement to grasp the line and promote production, the steel plant reached the 1971 state target two days in advance, output hitting an all-time high.

output was to increase by another 50,000 tons in 1972. the steelmakers studied chairman mao's teaching: "ideas of stagnation, pessimism, inertia and complacency are all wrong" and gave full scope to their initiative. they strove hard to work out measures to tap production potentials. by the end of the year they topped the state plan by 10,000 tons.

in 1973 the plant was to produce 80,000 tons more. some leading cadres tried to use "material incentives". but a veteran worker hou hai-shan warned the leadership: "we shouldn't take the old revisionist road. we should rely on political and ideological work, not on money."

hou hai-shan, a communist party member, had rallied all his 23 workmates into a closely united collective through constant, painstaking ideological work.

seeing the effect of hou hai-shan's work, the party committee helped him sum up his experience and popularized it. political and ideological work was greatly strengthened. as a result, the steel workers fulfilled the state plan for 1973 and reached the production level set in the fourth five-year plan two years in advance.

the workers keep to chairman mao's teaching: "china ought to make a greater contribution to humanity". they pledged to "thoroughly transform the iron and steel company" a few years ago. technical innovations were made to tap production potential in accordance with the principle of self-reliance. the workers achieved one success after another.

in the movement to criticize lin piao and rectify the style of work, the workers of the medium section rolling mill repudiated the doctrine advocated by liu shao-chi and lin piao of trailing behind at a snail's pace and the philosophy of servility to things foreign. this raised their consciousness of the struggle between the two lines, which in turn stimulated their socialist enthusiasm and creativeness.

the 40-year-old rolling mill had outdated equipment and backward technological processes. it used to depend on manual labour to turn the steel over in the process of

rolling. some "experts" tried to make a mechanical tilter before the cultural revolution but failed.

during the cultural revolution veteran worker chang fu-lai, a communist party member, carefully observed the entire process of rolling and studied how to design a tilter that would meet its needs. he finally made a small and highly efficient light rail tilter with the assistance of other workers. simpler in structure and consuming less power than imported models, it won the praise of some rolling-machine experts.

the fast-spreading technical innovations movement soon helped the rolling mill improve most of its old equipment. its 1973 output was 50 per cent above the peak level before 1966. output for the first two months of 1974 was 6.6 per cent over the set quota.

at the same time, anshan has undertaken essential capital construction in accordance with the principle of building the country through self-reliance, hard struggle and diligence.

the steel centre built two oxygen top-blown converters, the country's biggest, in a short period of time during the cultural revolution. it has also opened a large iron mine and constructed two blast furnaces, a big sintering shop, two oxygen generating machines each with a capacity of 10,000 cubic metres per hour, and a number of other projects.

INDUSTRIAL AID TO AGRICULTURE

Peking Factory Workers Help Spring Farming

(NCNA-English Peking, April 15, 1974)

workers from many factories and mines in peking are joining members of rural people's communes in the current busy spring farming season.

two hundred and forty-seven industrial and mining enterprises in the chinese capital have since 1968 maintained regular contact with 214 people's communes around the city in the drive to aid agriculture. more than 1,000 people from these factories and mines have over the years trained 13,000 mechanics, helped improve well over 10,000 farm machines and tools, installed 1,100 kilometres of power transmission lines, built 169 sets of well-drilling equipment and constructed over 300 pumping stations for the rural communes. these efforts have contributed to expanding and improving farming in rural peking to the appreciation of the peasants.

since the beginning of this spring, workers helping rural construction have joined local commune members in studying chairman mao's important instructions on criticizing lin piao and confucius and the relevant documents assigned by the party central committee. together they repudiated lin piao for following the confucian precept "restrain oneself and return to the rites" and trying to restore capitalism in china. this mass movement has boosted the workers' enthusiasm for aiding agriculture and building up the new socialist countryside.

well before the ploughing season set in, more than 200 groups of factory workers began touring villages around the city to help repair pumping equipment and farm tools. aid-farming teams from a miniature electric motors factory and a mining equipment plant had all the tractors, pumps and processing mills in pingku county overhauled before spring ploughing began. drawing on the experience of a distant mountain area, workers from the peking no. 1 machine tool plant made a specific type of pump for a hilly brigade especially vulnerable to drought.

commune members in the rural areas of peking worked hard last autumn and sowed 162,000 hectares to winter wheat in good time in order to win a still better harvest this year. as the winter wheat resumed green growth, members of the aid-farming teams raced against

time to produce instruments for raking wheat fields. refuting the reactionary theories of innate genius and "the highest being the wise and the lowest being the stupid" advocated by confucius and lin piao, workers from a radio factory and a distillery, after consulting experienced farmers, evolved a new wheat-raking instrument which is compact, light, inexpensive and easy to handle. commune members have spoken highly of this instrument which is 20 times as efficient as the old-fashioned rake. so far some 1,900 such instruments have been made by the aid-farming teams and the wheat fields have been raked at least once.

the aid-farming teams are now busy making wheat threshers in preparation for the harvest which usually involves heavy rush work since peking's summer days are often overcast or rainy.

FOSSILS

Most Complete Mammoth Skeleton So Far Found in China

(NCNA-English Harbin, April 15, 1974)

the most complete mammoth skeleton so far found in china was excavated about five metres under the earth's surface in chaoyuan county in northeast china's heilungkiang province when members of the sanchan people's commune were levelling the farmland.

it is a woolly mammoth. the mammoth is about six metres long and its body height is 3.1 metres. the length along the curvature of the tusk is 1.43 metres. it is estimated that the mammoth might have weighed between four and five tons during its life-time. this animal lived in the late pleistocene, more than ten thousand years ago. it grazed along rivers and lakes in the ancient sungari (sunghua) river valley. it survived on coarse grass and reeds that grew in cold regions.

the mammoth is an extinct type of elephant. the fossil fragments, such as isolated molars, pieces of jaw and limb bones of the woolly mammoth, were discovered in northeast china and inner mongolia earlier. the skeleton found in chaoyuan county this time both enriches the content of palaeontological research in the quaternary in china and provides material for the study of the strata, palaeontology and ancient meteorology and geography of the late quaternary on the sunghua river-unu river plain in northeast china.

SPORTS

China's Football Tournament Winds Up First Stage of Competition

(NCNA-English Peking, April 15, 1974)

the first stage of competition of the 1974 national football tournament came to an end in the four venues of nanchang, chungking, nanning and kwangchow cities on april 11.

this tournament was held in the excellent situation when the movement to criticize lin piao and confucius is developing in depth throughout the country. after their arrival in the venues for the first-stage matches, the competitors studied the relevant documents, held meetings, and roundly criticized lin piao for his crimes in attempting to restore capitalism by following confucius' preaching "to restrain oneself and return to the rites" and denounced the ultra-right essence of lin piao's revisionist line. some teams also criticized the revisionist trash of "everything for the medal" and "skills first" in connection with the class struggle on the sports front.

through criticism of lin piao and confucius, the sportsmen further raised their consciousness in carrying out the principle "friendship first, competition second". they learnt from each other to improve their skills together. the fine sportsmanship of respecting the referees and learning modestly from each other shown by the sportsmen won approval from the spectators. as stipulated in the rules of competition for this tournament, a "prize for fine sportsmanship" was instituted for each venue. the honan, liaoning, shansi and sinkiang teams were winners of this prize.

as shown in the first stage of this tournament, the football players had improved their skills, tactics and physique remarkably through winter training. the teams competing in the chungking venue showed a general improvement in their ability to seize the initiative and switch into attacks. of the 55 matches held in this venue, only two matches ended in goalless draws and the average rate of scoring was slightly more than three goals per match. since the teams fielded in the kwangchow venue were more or less evenly matches, the competition was exceptionally keen and none of them won or lost all their matches.

the shanghai team, liaoning team, the team of the people's liberation army peking units and the tientsin team won first place at the different venues in the first stage of this tournament.

the first and second place winners of the four venues will take part in the second stage of competition scheduled to be held in peking and shanghai. the third, fourth and fifth place winners and those finishing sixth or further behind will take part in the second stage of competition in sian and tsingtao respectively. the second stage of competition in the various venues will take place in the autumn of this year.

National Weight-Lifting Championships in Shanghai

(NCNA-English Shanghai, April 16, 1974)

six national records and 16 junior records were improved at the national weight-lifting championships which closed here april 13 after seven days of competition.

in the fly weight class, wang kuo-hsiung snatched 93 kilogrammes and totalled 207.5 kg. for two national records. cheng kang jerked 120 kg. for the other national record in this class. his two-lift total equalled the record 207.5 kg. set by wang kuo-hsiung.

the other three national records were the light weight snatch of 123.5 kg. by teng kuo-yin, the middle weight snatch of 130.5 kg. by liu yueh-hung, and the middle weight jerk of 166.5 kg. by miao kuo-sheng.

most of the over 200 participants were new weight-lifters. their study of works by marx, engels, lenin and stalin and chairman mao's works continued during the week-long competition. in addition, they wrote articles and held meetings to criticize lin piao and confucius. the weight-lifters also joined shanghai workers in refuting lin piao for taking over confucius' "restrain oneself and return to the rites" in an attempt to restore capitalism.

jehoman, a locomotive stoker of uighur nationality from sinkiang, criticized lin piao's reactionary programme of "restrain oneself and return to the rites" by denouncing the old social system which kept his family in misery. he improved all three junior national records in the bantam weight class -- the snatch, the jerk and the two-lift total.

like at national championships in other events, the weight-lifters gave post-championship demonstrations and training guidance in shanghai factories, villages and army units and learned from the fine quality of the workers, peasants and soldiers.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Algerian Delegation Leaves Peking for Southern China

(NCNA-English Peking, April 16, 1974)

the six-member delegation of the ministry of higher education and scientific research of algeria concluded its visit here and left by air today to tour nanking, shanghai and kwangchow on its way home.

li chi, a leading member of the scientific and educational group under the state council, met and feted the members of the delegation during their stay in peking. ho ying, vice-minister of foreign affairs, met and had a cordial and friendly talk with them. they visited industrial, educational and scientific research units and had discussions with chinese departments concerned. their sight-seeing tour took them to places of historical interest and scenic spots.

the algerian embassy in peking gave a dinner for the delegation's visit to china.

CHINA AND BRAZIL

Brazilian Exporters' Association Delegation Leaves Peking for Kwangchow

(NCNA-English Peking, April 15, 1974)

the delegation of the association of exporters of brazil led by giulite coutinho, president of the association, wound up its visit to peking and left here for kwangchow by air today to attend china's 1974 spring export commodities fair before going home.

the delegation was seen off at the airport by li chuan, vice-chairman of the china council for the promotion of international trade, and leading members of departments concerned.

while in peking, counsellor carlos antonio bettancourt bueno, a member of the delegation and head of the asian and oceanian affairs division of the ministry of foreign affairs of brazil, exchanged views on questions of common concern with leading members of departments concerned under the chinese foreign ministry. delegation members got into contact with the chinese ministry of foreign trade and the general import and export corporations concerned. they also took time out to visit factories, a university and places of historical interest.

CHINA AND CAMBODIA

Distinguished Cambodian Guests Conclude Visit in Chungking

(NCNA-English Chengtu, April 16, 1974)

the delegation of the national united front and the royal government of national union of cambodia with deputy prime minister khieu samphan as the leader and special adviser ieng sary as the deputy leader concluded its friendly visit in szechwan province and left chungking by water this morning.

leaving by the same ship were vice-chairman yeh chien-ying and vice-minister han nien-lung who are accompanying the delegation on its visit.

the distinguished guests were given a warm send-off at the wharf by local party, government and army leaders, including yen cheng, tuan chun-yi, lu ta-tung and chien min, and more than two thousand people.

when the distinguished cambodian guests arrived at the wharf at about 10 o'clock in the morning in the company of leading members of the province and the municipality, the riverside was a scene of jubilation. gaily-attired youngsters and theatrical performers waved bouquets and colourful ribbons, singing and dancing. the people shouted again and again: "a warm send-off to the distinguished cambodian guests exclamation" "resolutely support the cambodian people in their war against u.s. aggression and for national salvation exclamation" and "long live the revolutionary friendship and militant unity of the people of china and cambodia exclamation"

before boarding the ship, the distinguished guests posed with the hosts for a photograph against a background of the chungking harbour at the confluence of the yangtze and chialing rivers.

as the ship which was bedecked with colourful bunting sailed off the harbour amidst cheers and beatings of drums and gongs, the distinguished cambodian guests waved from the deck for a long time to bid farewell to the well-wishers.

CHINA AND CANADA

Peking Reception in Honor of Canadian National Gymnastics Team

(NCNA-English Peking, April 15, 1974)

the chinese gymnastics federation gave a reception here this evening in honour of the canadian national gymnastics team with francis tally as the leader and john tutte as the deputy leader.

attending were kung ke-fei, a leading member of the host federation, and leading members of departments concerned wang to and li ta-wei, as well as chinese coaches and gymnasts.

also present were counsellor of the canadian embassy in peking m. d. copithorne and his wife, and counsellor b. evans.

in their speeches at the reception which proceeded in a friendly atmosphere, kung ke-fei and francis tally wished the constant consolidation and development of the friendship between the peoples and sportsmen of china and canada.

the canadian national gymnastics team arrived in peking by air yesterday.

Chinese and Canadian Gymnasts Give Exhibition Show

(NCNA-English Peking, April 16, 1974)

the canadian national gymnastics team and the chinese gymnastics team gave a joint exhibition show this evening in the capital indoor stadium, winning warm welcome from the 18,000 spectators.

seeing the exhibition performance were li meng-hua, leading member of the all-china sports federation, kung ke-fei, leading member of the chinese gymnastics federation, and leading members of departments concerned wu fan-wu, yin hsi-nan and kuo lei, along with francis tally and john tutte, leader and deputy leader of the canadian team, and counsellor m. d. copithorne and his wife and counsellor b. evans of the canadian embassy in peking.

chinese gymnasts visited canada last year and have since cemented profound friendship with canadian sportsmen. the chinese gymnasts were especially happy today to get together again with the canadian gymnastics team.

in the four women's events and the six men's events this evening, gymnasts of both countries displayed fine skills. the performance proceeded in a warm and friendly atmosphere. their successful exhibition drew round after round of warm applause from the spectators. after the show, gymnasts of the two countries chatted cordially, congratulating and encouraging each other. the canadian coach, marilyn savage, told reporters that canadian gymnasts had been looking forward to visiting china since the chinese gymnastics team's visit to canada. she said that this friendly joint performance left them with the deep impression that the chinese sportsmen are good friends of the canadian people and that gymnasts of the two countries can learn a lot from each other through visits.

chinese coach hsu jen-chieh said: in the joint performance, we are deeply impressed by the bravery and tenacity shown by the canadian gymnasts and their remarkable dexterity in executing some of the highly difficuft routines. we are glad to see that since our visit to canada, they have made rapid progress and a number of up-and-coming gymnasts have come to the fore. the 14-year-old girl, patti rope, is a very promising gymnast with fine physique and skills. we are convinced that their visit will deepen the friendship between the people and sportsmen of china and canada. i wish them success in their current visit.

the canadian team will give another joint performance with the chinese youth team on the evening of april 18.

CHINA AND GERMANY

DPA General Director Arrives in Peking

(NCNA-English Peking, April 16, 1974)

dr. wolfgang weynen, general-director of the deutsche presse agentur, arrived here by air today for a friendly visit to china at the invitation of the hsinhua news agency.

he was greeted at the airport by director chu mu-chih and deputy director teng kang of the hsinhua news agency.

this evening, chu mu-chih gave a dinner in honour of the guest.

CHINA AND HUNGARY

Hungarian Electrical Equipment and Instrumentation Exhibition Opens in Peking

(NCNA-English Peking, April 15, 1974)

a hungarian electrical equipment and instrumentation exhibition opened at the peking exhibition centre here this morning.

present at the opening ceremony were wang wen-lin, vice-chairman of the china council for the promotion of international trade, kao lu, deputy departmental director of the ministry of foreign trade, and leading members of departments concerned tung chun-min and kuo chieh.

hungarian ambassador to china godor ferenc was present.

also present were diplomatic officials from some foreign embassies in china.

speaking at the ceremony, banlaki lajos, commercial counsellor of the hungarian embassy here, kozma miklos, deputy general manager of the hungarian company "transelektro", and wang wen-lin hailed the further development of the friendship between the chinese and hungarian peoples and the economic and trade relations between the two countries.

CHINA AND JAPAN

Liao Cheng-chih Meets and Fetes Tokyo Municipal Assembly Delegation from Japan

(NCNA-English Peking, April 16, 1974)

liao cheng-chih, president of the china-japan friendship association, today met and feted all members of the delegation of the tokyo municipal assembly of japan with yasunosuke daigo as its leader, yukimasa fujiwara and michio miyazawa as deputy leaders and soichi sugawara as secretary-general, and masujo akatsu, permanent director of the headquarters of the japan-china friendship association (orthodox), who has come to china with the delegation. guests and hosts had a cordial and friendly conversation.

also present on the occasions were leading members of chinese organizations concerned, including yueh tai-heng, sun ping-hua and hsing jen-hsien.

wang wen-lin, vice-chairman of the china council for the promotion of international trade, also met all members of the delegation today.

the delegation arrived in peking yesterday. delegation leader yasunosuke daigo will leave peking for home on april 20. the rest of the delegation will tour talien and shenyang.

Chinese Sports Friendship, Table Tennis Delegations Hold Farewell Cocktail Party in Yokohama

(NCNA-English Yokohama, April 16, 1974)

a farewell cocktail party was given here this evening by the chinese sports friendship delegation, the chinese table tennis delegation and sung chung, honorary secretary-general of the asian table tennis union.

among the over 200 guests present at the cocktail party were ichio asukata, chairman of the organizing committee of the second asian table tennis championships and mayor of yokohama city, hisao kido, president of the asian table tennis union, and friendly personages in japanese sports, cultural and political circles.

suzuko goto, widow of the late mr. koji goto, former president of the japan table tennis association, made a special trip from nagoya together with her daughter to attend the cocktail party.

present also were officials of the chinese embassy in japan and leading members of the organizations of chinese residents in tokyo and yokohama.

ebrahim nemati, leader of the volleyball delegation of iran which had just arrived in japan and will soon visit china, was also present on the occasion.

leader of the chinese sports friendship delegation chao cheng-hung and mayor ichio asukata spoke at the cocktail party which was permeated with an atmosphere of unity and friendliness.

leader of the chinese table tennis delegation hsu yin-sheng proposed a toast at the party.

the chinese sports friendship delegation paid a friendly visit to kita kyushu and yokohama from april 12 to 14.

CHINA AND NEPAL

NPC Vice Chairman Ngapo Ngawang Jigme Meets Nepalese Youth Delegation

(NCNA-English Peking, April 16, 1974)

ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, this afternoon met and had a cordial and friendly conversation with the nepalese youth delegation led by yajna prasad acharya, president of the central executive committee of the nepal youth organization.

nepalese ambassador to china kshatra bickram rana and embassy officials were present at the meeting.

also present were yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of organizations concerned keng shih-chung and chia hsueh-chien.

after the meeting, vice-president yang chi gave a dinner in honour of all members of the delegation.

CHINA AND TANZANIA

Vice Premier Li Hsien-nien Meets Tanzanian Journalists' Delegation in Peking

(NCNA-English Peking, April 15, 1974)

li hsien-nien, vice-premier of the state council, met and had a cordial and friendly conversation here this afternoon with the tanzanian journalists' delegation led by daudi mwakawago, minister for information and broadcasting.

the members of the delegation are f. ruhinda, k. mpenda, e. mbotto, d.j. mayalla, a.n. hassan and e.i. mlaki.

tanzanian ambassador to china r.s. wambura and second secretary of the tanzanian embassy in peking l.l. ngatwida attended the meeting.

also present were leading members of peking press organizations lu ying, teng kang and yang chao-lin and deputy director of the chinese foreign ministry's african affairs department li heng.

CHINA AND TUNISIA

Tunisian President Habib Bourguiba to Visit China

(NCNA-English Peking, April 15, 1974)

his excellency habib bourguiba, president of the republic of tunisia, will arrive in peking on june 14 for an official visit to china at the invitation of tung pi-wu, acting chairman of the people's republic of china, and chou en-lai, premier of the state council.

CHINA AND UNITED NATIONS

Teng Hsiao-ping, Chiao Kuan-hua Meet with Chairman of Delegations of Some Countries to UN Session

(NCNA-English United Nations, April 15, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, and vice-foreign minister chiao kuan-hua, vice-chairman of the delegation, successively met with the chairmen of delegations of a number of countries to the session and had friendly talks with them in new york this morning.

they were: foreign minister charles-david ganao, chairman of the congolese delegation, foreign minister dibraibaye doralta, chairman of the chad delegation, and minister of foreign affairs, co-operation and planning artemon simbananiye, chairman of the burundi delegation, to the u.n. special session.

CHINA AND UNITED STATES

Teng Hsiao-ping, Chiao Kuan-hua, Huang Hua Attend Banquet Given by Henry Kissinger

(NCNA-English United Nations, April 14, 1974)

vice-premier teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, together with chiao kuan-hua, vice-chairman of the delegation and vice-foreign minister, and huang hua, vice-chairman of the delegation and permanent representative to the united nations, attended on invitation a banquet here this evening given by dr. henry a. kissinger, head of the u.s. delegation, secretary of state and assistant to the u.s. president for national security affairs.

present on the chinese side were also alternate representatives chang han-chih and lo hsu and adviser to the chinese delegation kuo chia-ting.

present on the american side were brent scowcroft, official of the national security council; joseph jack sisco, under secretary of state for political affairs; arthur w. hummel jr., deputy assistant secretary for east asian and pacific affairs; and winston lord, director of the planning and coordination staff.

Member of US Academy of Sciences Concludes Tour of China

(NCNA-English Peking, April 16, 1974)

richard l. garwin, member of the national academy of sciences of the united states, and mrs. garwin wound up their visits in china and left here today for home via kwangchow.

after arriving in china on march 18 at the invitation of the chinese society of electronics, the garwins toured peking, shanghai, kwangchow, kweilin, nanking, tachai, sian, yenan and other places and took part in academic activities. during their stay in peking, chou pei-yuan, vice-chairman of the chinese scientific and technical association, met them and gave a dinner in their honour.

CHINA AND VIETNAM

Premier Pham Van Dong and Delegation Led by Him Leave Peking for Home

(NCNA-English Peking, April 16, 1974)

pham van dong, member of the political bureau of the central committee of the viet nam workers' party and premier of the government of the democratic republic of viet nam, nguyen duy trinh, member of the political bureau of the v.n.w.p. central committee, vice-premier of the d.r.v.n. government and minister of foreign affairs, and the delegation led by premier pham van dong left peking for home by special plane at noon today.

present at the airport to see them off were li hsien-nien, member of the political bureau of the central committee of the communist party of china and vice-premier of the state council, foreign minister chi peng-fei, and shen chien, deputy head of the international liaison department of the c.p.c. central committee.

sarin chhak, minister of foreign affairs of the royal government of national union of cambodia, was present.

also present were ngo thuyen, d.r.v.n. ambassador to china, and tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in peking.

CHINA AND YEMEN (ARY)

Minister Liu Hsiang-ping Gives Banquet for Public Health Delegation from Arab Republic of Yemen

(NCNA-English Peking, April 15, 1974)

chinese minister of public health liu hsiang-ping gave a banquet here this evening to warmly welcome the public health delegation from the arab republic of yemen led by mohamed k. al-aghbari, adviser to prime minister hassan maky.

among the guests were abdo othman mohamed, ambassador of the yemen arab republic to china, and officials of the embassy in peking.

attending were chinese vice-minister of public health huang shu-tse, leading members of departments concerned and representatives of medical circles.

the banquet was permeated with a warm and friendly atmosphere. in their speeches, minister liu hsiang-ping and delegation leader mohamed k. al-aghbari expressed the hope that the friendship between the peoples and medical personnel of china and the arab republic of yemen would grow constantly.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS BY HSISHA FIGHTERS

Lay Hold of the Theoretical Weapon and Vigorously Criticize "Subduing One's Self and Returning to Propriety"

by

Li Ju-i (李如意), Holder of the First Class Order of Merit and Chief Artilleryman of a Certain Gunboat

(Peking Jen-min Jih-pao, March 30, 1974)

Confucius and the renegade and traitor Lin Piao were all counter-revolutionary maniacs for restoration. They both lifted the tattered banner of "subduing one's self and returning to propriety," played the hackneyed tune of "reviving the states that are extinct, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity," and followed the old road of turning back the wheel of history. At a time when the slave-owning dictatorship was crumbling, Confucius scathingly attacked the new emerging forces for their "lack of virtue" and desperately sang funeral dirges for the dying slave-owning class in a vain attempt to prevent the extinction of the slavery system. At a time when a great victory had been scored in the great proletarian cultural revolution, Lin Piao jumped out to viciously attack the great proletarian cultural revolution and the proletarian dictatorship. He vociferously cried for "granting political emancipation to all" the enemies of the proletarian dictatorship, in a vain attempt to reinstate the toppled landlord and bourgeois classes and restore capitalism.

The landlord and bourgeois classes must be toppled and the capitalist system must be overthrown. Our proletariat and laboring people have a personal understanding of this point. Take our main artillery squad for instance. Everyone of us is not without a tear-jerking gory family history. Artillery Chief Wang Chün-ming had his family in Tientsin. Before liberation, his father hauled goods carts for foreign capitalists. For the least slip

in attention, he was taunted and boxed and kicked in light cases, and whipped, clubbed and branded with a hot iron in serious cases. On his body there are still six scars left by searing. My family was in the countryside. My grandfather spent more than half his life as a porter for the landlord. He was driven so hard that his back bent and his shoulders stooped. Once, my grandfather had a finger bitten off by a black donkey in the course of feeding the animal. He approached the landlord for medical care. The latter not only turned down his request but also accused him of ill-treating the animal and gave my grandfather a good lashing. Landlord Old Ts'ai was really more wicked than a scorpion and more ferocious than a jackal!

"The crowing of the cock heralds dawn everywhere." In 1949, the laboring people put to every known hardship overthrew the three big mountains weighing them down, under the leadership of Chairman Mao and the Communist Party. They have since then become masters of the new China. My grandfather who slaved for the greater part of his life in the old society was then so joyful and gleeful that he could scarcely keep from wearing a smile of delight all day long. He constantly recalled the past miseries and called on us not to forget the happy life brought the laboring people by Chairman Mao and the Communist Party.

The day of joy to the broad masses of people brought with it the beginning of a hard time for the counter-revolutionaries. The defeated reactionary classes were not reconciled to their perdition and always wanted to make a deathbed struggle. Acting in coordination from within and without, the class enemies in society and the chieftains of opportunist lines within the Party jumped out again and again to carry out sabotage and make trouble. Under the leadership of the Party, we dealt the class enemies a telling blow every time they staged a rabid provocation. We firmly brought them down and exercised dictatorship over them. This was their deserved end. The renegade and traitor Lin Piao aired grievances for them and frenziedly cried that all of them should be "emancipated." This kind of mad barking was nothing but the deathbed struggle of reactionary classes.

Lin Piao and company took "subduing one's self and returning to propriety" as the most important of all things to them and vainly attempted to usurp Party leadership, sieze power and restore capitalism. Soviet revisionist social imperialism and a handful of reactionaries in the international arena also acted in coordination with them from a distance. On the one hand, they staged the farce of worshipping Confucius and honoring the Confucian school on a large scale, and on the other hand, they harbored designs on the territory of our great motherland, and were poised to act in the first opportunity.

In this counter-revolutionary adverse current, the Saigon reactionary authorities of South Vietnam played a shameful role. Ignoring the repeated warnings by our government, they actually sent warships to intrude into our Hsisha Islands. They forcibly occupied the islands, rammed our fishing boats, opened fire on the islands flying the national flag of our country, and practiced unbridled violation of the sacred sovereignty of our country. The comrades of our whole squad were filled with righteous indignation and had

their patience tried beyond bearing. They were determined to fight in defense of the socialist motherland. Everyone said, "Heads may roll, blood may flow but not an inch of the sacred territory of the motherland can be given up!" The Saigon reactionaries frenzied opened fire on our gunboats carrying out their regular patrol duties. At this time, old hatred and new enmity rose in a surge, and everyone of us was burning with anger. "Fire!" The moment the order was given, our shells whizzed out, carrying with them our pentup hatred. We dashed right up to the enemy warship and our withering fire threw the enemy into confusion. Together with our fraternal gunboats, we won victory in this offensive for self-defense, leaving the enemy vessels either sunk or damaged. Our squad gloriously won the collective first-class order of merit. I also personally distinguished myself.

Chairman Mao taught, "The imperialists and domestic reactionaries will certainly not take their defeat lying down and they will struggle to the last ditch. After there is peace and order throughout the country, they will still engage in sabotage and create disturbances in various ways and will try every day and every minute to stage a comeback. This is inevitable and beyond all doubt, and under no circumstances must we relax our vigilance." We want revolution and the enemy want restoration. The current campaign to criticize Lin Piao and Confucius is a great struggle to adhere to Marxism and oppose revisionism. We revolutionary fighters must grasp firmly the rifles in our hands and also must seriously study works by Marx and Lenin and by Chairman Mao, lay hold of the theoretical weapon, and thoroughly criticize Lin Piao's reactionary program of "subduing one's self and returning to propriety" and the doctrines of Confucius and Mencius. We must smash the plot of the class enemies in their vain attempt to stage a capitalist comeback in China, shatter the aggressive and subversive activities of imperialism, social imperialism and a handful of reactionaries against our country, safeguard the socialist motherland and consolidate and develop the great fruits of the great cultural revolution!

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Consolidate and Develop the Great Fruits of the Great Cultural Revolution

by

Lu Ya-jen (吕亚仁), Holder of the First Class Order of Merit and a Fighter of the Li Nationality

(Peking Jen-min Jih-pao, March 30, 1974)

At a time a great victory had been scored in the great proletarian cultural revolution personally initiated and led by the great leader Chairman Mao, at a time after the successful convocation of the Party's 9th National Congress and at a time the socialist enterprise of the motherland was making rapid progress, the renegade and traitor Lin Piao unfurled Confucius' tattered banner of "subduing one's self and returning to propriety" and lost no time making a vain attempt to restore capitalism. He stood truth on its head, confused black and white, frenziedly attacked the great proletarian cultural revolution and slandered the new things emerging in this campaign. But how can the wings of a crow block out the brilliance of the sun? The balderdash of Lin Piao and company also cannot negate in the least the great fruits of the great cultural revolution.

The great proletarian cultural revolution has smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao and smashed the criminal plot of the class enemies in their vain attempt to restore capitalism. Profound changes have taken place on various fronts throughout the country. Everywhere there are signs of vim and vigor giving every promise of prosperity. Socialist new things have emerged in an endless flow. The proletarian dictatorship of our country has become more solid, its economic strength and its national defenses considerably strengthened.

Take our company for instance. Of its overwhelming majority of cadres and fighters, some had led the life of Red Guards and some had taken up manual labor for several years in the countryside and had been tested in the struggle between the two classes, the two roads and the two lines. After joining the army, all of them had also been educated in the criticism of Lin Piao and the rectification of style of work and had markedly raised their awareness of class struggle and the two-line struggle and further strengthened their determination in consolidating the proletarian dictatorship and safeguarding the socialist motherland. In the counter-offensive for self-defense and launched at the Hsisha Islands, the comrades of the whole company carried forward the revolutionary spirit of fearing neither hardship nor death, courageously charged forward, made bold thrusts and neatly and completely recaptured our territory of Kench'üan Island occupied by the Saigon authorities of South Vietnam. In a search operation, our fighting group suddenly ran into the enemy. In a situation of confrontation between the enemy and us, what we had in mind was to defend the territorial and sovereign integrity of our motherland and to avenge our fellow fighters who had been sacrificed. In disregard of everything else, we charged at the enemy. A machinegun in hand, I darted toward the enemy and shouted, "Disarm and you are spare!" The squad leader and my fellow fighters also rapidly outflanked the enemy. Scared

out of their wits the enemy soldiers obediently held up both hands. The victory of the counter-offensive for self-defense at the Hsisha Islands is a victory for Chairman Mao's thought on people's war and a victory for Chairman Mao's revolutionary line.

Over 2,000 years ago, Confucius, spokesman for the slave-owner class, staged farces against revolution on many occasions. He maliciously reviled and cursed a series of reforms in society at that time, and frenziedly called for "subduing one's self and returning to propriety" in a vain attempt to restore the slavery system. Lin Piao and company maliciously attacked the great proletarian cultural revolution. His vicious aim like that of Confucius, was to "subdue one's self and return to propriety" and to turn back the wheel of history. Lin Piao vainly attempted to change the Party's basic line and policies, to reinstate the toppled landlord and bourgeois classes, to establish the fascist dynasty of the Lin family, and to pull new China back to the old semi-feudal and semi-colonial road. We revolutionary fighters can never consent to this. We must carry the struggle to criticize Lin Piao and Confucius through to the end, consolidate the proletarian dictatorship, consolidate and develop the great fruits of the great proletarian cultural revolution and safeguard the socialist regime.

* * *

"The Course of the Mean" Is the Road to Restoration

by

Ts'ui Jui-hsün (崔瑞勛), Holder of the Second Order of Merit and Deputy Commander of a Certain Waship

(Peking Jen-min Jih-pao, March 30, 1974)

The great revolutionary Lu Hsün said, "The battle knows of no end and old tunes will continue to be copied." The "course of the Mean" adopted by Confucius for the restoration of the slavery system has again become the reactionary ideological weapon of the renegade and traitor Lin Piao in opposing the continuation of the revolution under the proletarian dictatorship in a vain attempt to restore capitalism. This fully shows that Lin Piao was Confucius' disciple through and through and the sworn enemy of the proletariat and the broad masses of laboring people.

After the death of Confucius, the "course of the Mean" became the tactic of the reactionary exploiting classes on the decline for attacking the revolutionary classes. At a time a great victory had been scored in our great proletarian cultural revolution and the socialist revolution was further deepening in various fields of endeavor, the renegade and traitor Lin Piao cried that "the course of the Mean .... is rational." His vicious aim was to make a vain attempt to alter the Party's basic line and policies, subvert the great proletarian dictatorship and restore capitalism.

After the seizure of political power by the proletariat, the toppled landlord and bourgeois classes have never ceased dreaming of a comeback at all times. The class struggle has not ended. Under these circumstances, the proletariat must persist in class struggle against the bourgeoisie and all exploiting classes, take the initiative in attacking the class enemies and smash their plot for restoration. In the life-and-death class struggle, we basically have not any "course of the Mean" to talk about. "The philosophy of the Communist Party is the philosophy of struggle." Where there is struggle, there is progress. Where there is no struggle, there is retrogression, a collapse and the appearance of revisionism. Under the guidance of Chairman Mao's revolutionary line, the revolutionary people fight heaven and earth, fight the class enemy and fight the erroneous line, so that our country can advance triumphantly along the socialist road. Lin Piao nonsensically said that "the course of the Mean....is rational" in a vain attempt to benumb the fighting will of the revolutionary people, and make us give up the struggle against imperialism, revisionism and reaction and give up the struggle against the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and establish the Fascist dynasty of their Lin family. This is a sheer obsession with illusion and daydreaming!

"The rights won by the people can in no way be allowed to be forfeited easily and must be defended by fighting." We never encroach upon others, and we never permit others to encroach on us. We fight against anyone that invades us. In January this year, the Saigon authorities of South Vietnam ignored the statement by our Ministry of Foreign Affairs and recklessly

encroached upon our Hsisha Islands. They sent warships and airplanes to occupy our islands, rammed our fishing boats and fired at our fishermen and the militiamen on the islands. On the 19th, the flotilla made up of my warship and other fraternal gunboats on routine sea patrol mission was rabidly challenged by the enemy who first opened fire on us. Confronted by the enemy could we keep peace by not fighting and taking the enemies as friends in keeping with Lin Piao and Confucius' reactionary doctrines? We couldn't. We resolutely acted according to Chairman Mao's teaching, "We will not attack unless we are attacked; if we are attacked, we will certainly counter-attack." Our commanders and fighters were fighting against a common enemy. They fought heroically and tenaciously, and quickly defeated the enemy. Against those enemies who dare to attack us, this is the only thing we can do. We can only fight them and wipe them out. Wipe out some, some satisfaction; wipe out more, more satisfaction; wipe out the whole lot, complete satisfaction! The fact that a victory has been won in the counter-offensive for self-defense at the Hsisha Islands is a resounding slap in the face given the "doctrine of the Mean" preached by Lin Piao and Confucius.

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Learn Warfare Through Warfare

by

Wu Hsien-feng (吴先锋), Militiaman and Holder of the First Class Order of Merit

(Peking Jen-min Jih-pao, March 30, 1974)

Confucius desperately advocated the concept of heavenly mandate and glorified himself up as a "sage" "born in possession of knowledge." Imitating Confucius, Lin Piao shamelessly analogized himself to the "celestial horse" and styled himself as the "most exalted" and superman. In fact, Confucius was basically not any "sage" "born in possession of knowledge" but only a bad fellow knowing nothing about production and caring only for restoration. Lin Piao was also not any "superman" or "genius," but a Party lord and big warlord who did not read books, newspapers and documents and had no learning whatsoever. While Confucius disguised himself as a "sage," Lin Piao analogized himself to the "celestial horse." Their one and only object was to hoodwink and fool the masses and create counter-revolutionary public opinion for restoration.

The great leader Chairman Mao correctly points out, "Correct ideas come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment." To acquire knowledge and talents, man must practice. The overwhelming majority of our militiamen defending Ch'enhang and other islands are youths without any fighting experience. To defend the territorial sovereignty of the motherland, it will not do to know nothing about fighting. We learned what we did not know and invited the old comrades with fighting experience to impart to us their way of thinking, style of work and fighting experience. After that, in line with actual combat requirements, we underwent hard training day in and day out. During the great proletarian cultural revolution, everyone received considerable training and education and raised their consciousness in class struggle, the two-line struggle and continuous revolution. Consequently, in the counter-offensive in self-defense at the Hsisha Islands, when the Saigon authorities sent troops to attack us under the cover of naval artillery fire, the militiamen of the whole platoon obeyed orders and commands, engaged the enemy, fought heroically and staunchly until the enemies were put to rout and could say not a word in protest because they were in the wrong so as to keep the five-star red flags flying all the time over our outpost of the islands. Did we win by relying on "innate knowledge" and "genius"? No. Not at all. We relied on the correct leadership of the Party, on Chairman Mao's revolutionary line and on the revolutionary spirit of fearing neither hardship nor death.

In the world, there was basically no "genius" "born in possession of knowledge." We broad masses of laboring people must shatter superstitions, emancipate ourselves ideologically and topple by criticism Confucius' concept of heavenly mandate and Lin Piao's idealist theory of genius, and make still greater contributions in the three great revolutionary movements--class struggle, struggle for production and scientific experiment.

* * *

Women Are a Force for the Defense of the Motherland

by

Ch'en En-nü (陈恩女), Holder of the Third Class Order of Merit and femal fishery worker

(Peking Jen-min Jih-pao, March 30, 1974)

To uphold the slavery system, Confucius concocted over 2,000 years ago a set of ethical education preaching "inferiority of females to males" so as to impose heavy spiritual shackles upon us working women. For the sake of realizing the reactionary program of "subduing one's self and returning to propriety" and stepping into the shoes of Confucius, Lin Piao and other bad eggs freely spread the fallacy that women were useless and backward so as to negate the role played by the working women in the three great revolutionary movements. Like Confucius, they were all the sworn enemies of the working women.

Chairman Mao points out, "The era has changed. Men and women are on the same footing. What male comrades can do their female comrades can also do." In accordance with Chairman Mao's teaching, we revolutionary women on the South China Sea front have refuted with practical action Lin Piao and Confucius' reactionary fallacies. Before liberation, the fishing bullies advocated the doctrines of Confucius and Mencius, despised the working women and forbade them to stand at the bow of a boat. They nonsensically said, "With woman aboard the boat will capsize. After a fish net touched by women, it will keep the fish away."

After liberation, under the leadership of the Party and Chairman Mao, we working women shook off the feudal yoke politically, economically and culturally, broke away from the bonds of the old ethics and became masters of the country along with the male comrades. Tempered in the great proletarian cultural revolution, we working women greatly raised our consciousness in class struggle and the two-line struggle and played an ever greater role in the three great revolutionary movements. We went to sea to catch fish and crabs like the male comrades. Ashore, we carried loads with shoulder poles like the male comrades. What the male comrades could do we female comrades could also do.

In the old society, I was a woman living in misery. Before I was ten years old, I had to work for a fishing bully. The fishing bully never treated me as a human being, and he wantonly clubbed and kicked me. I was required to catch fish and dry them in the sun, but I had to feed on wild fruits and wild vegetables. When I was over ten years of age, I had never put on any clothing capable of decently covering up my body and keeping away the wind. After liberation, together with the male comrades I participated in class struggle and struggle for production and discussed and managed the important affairs of the state. I also gloriously joined the Chinese Communist Party.

In the defense of the socialist regime, we working women are also an important force. This time, in the counter-offensive for self-defense at the Hsisha Islands, we female comrades dug trenches and put up defense works together with the male comrades. We defended the Ch'enhang Island shoulder to shoulder. When the Saigon authorities dispatched troops to make an armed attack against our Ch'enhang Island, we again waged a face-to-face struggle against the enemy together with the male comrades. Confronted by our heroic militiamen and fishermen, the enemies was scared out of their wits. They ran pell-mell and revealed the true colors of a paper tiger.

The facts fully shows that women are a great force in revolution and production. That Lin Piao vainly attempted to bring back the old society marked by "the inferiority of females to males." This can only come to nought like trying to fetch water with a fish net.

* * *

Adhere to the Marxist Philosophy of Struggle

by

Cheng K'un-hsiang (鄭坤祥), Holder of the Second Order of Merit and Squad Leader

(Peking Jen-min Jih-pao, March 30, 1974)

For the purpose of upholding the slavery system on the brink of collapse, Confucius and his ilk running against the current of history concocted the reactionary program of "subduing one's self and returning to propriety" and vigorously advocated the restorationist doctrine, "In practicing the rules of propriety, a natural ease (harmony) is to be prized." The bourgeois ambitionist, conspirator, double-dealer, renegade and traitor Lin Piao also followed the example of Confucius, and absurdly claimed, "When two sides fight each other, they become enemies; when two sides make peace with each other, they become friends." He wanted us to make peace with the class enemy and slandered our people's struggle against the class enemies at home and abroad as "going to the extreme." He sought to bind the people hand and foot with a set of Confucianian and Mencian doctrines so as to realize the reactionary program of "subduing one's self and returning to propriety" and restoring capitalism. His purpose was most wicked!

Since the beginning of history, there has never been any talk of "peace" by the exploiting classes for the exploited classes. We proletarians and laboring people also can never talk "peace" with those exploiting classes who lived on human blood. Only by fighting and toppling them can the laboring people win emancipation. The "natural ease (harmony)" advocated by Lin Piao and Confucius is nothing but a tactic used to dupe and attack the revolutionary people. Take for instance Confucius who advocated the "doctrine of the Mean" as "the supreme virtue." On learning of the uprising of the slaves in the state of Cheng, he rabidly cried for suppression. Lin Piao cried, "When both sides fight each other, they become enemies; when two sides make peace with each other, they become friends." But he hid in a corner to organize big and small counter-revolutionary "flotillas," and was prepared to "scuttle the boats" so as to stage a counter-revolutionary armed coup and exercise dictatorship over the proletariat and the revolutionary people. Was it not very clear what their ballyhooed "natural ease" was like?

This is also so with imperialism, social imperialism and a handful of reactionaries in the international arena. Wasn't there also a "peace" label dangling from the neck of the Saigon authorities of South Vietnam? But they ignored the repeated serious warnings by our government, and wildly sent their naval and air forces to encroach upon our territory of the Hsisha Island. They used warships to ram our fishing boats, and sent armed troops to occupy our Kench'üan Island and Chinyin Island. They launched an armed attack on our Ch'enhang Island, and fired on our fishermen and militiamen, causing deaths and injuries. How could we tolerate such a military act of provocation against the territorial sovereignty of our country? Never. At such a time, to talk "peace" without fighting meant national betrayal! To

defend the sacred territory of the great motherland, we launched a heroic counter-attack against the intruders, and drove the jackals away.

We revolutionary fighters must firmly bear in mind the basic line of the Party and thoroughly criticize the reactionary fallacies spread by Lin Piao and Confucius, such as "making peace is to be prized" and "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends." We must adhere to the Marxist philosophy of struggle, and fight with the class enemy, revisionism and all kinds of bourgeois ideology. We must heighten our vigilance, be prepared at all times to annihilate all enemies who dare to intrude and safeguard our great socialist motherland.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Those Depending on Revolutionary Violence Prosper, Those Depending on Counter-Revolutionary Violence Perish

by

the Mass Criticism Unit of Nanking Normal College

(Peking Jen-min Jih-pao, April 12, 1974)

Lin Piao was a despicable renegade to the dictatorship of the proletariat. On October 1, 1969, at a time hundreds of millions of people were celebrating the 20th anniversary of the founding of the People's Republic of China, Lin Piao hid in a dark corner, dug out from the refuse pile of the Confucian school the statement, "Those depending on virtue prosper and those depending on force perish," and wrote these words on a scroll for hanging in his bedroom. This was a counter-revolutionary sinister remark designed for cursing revolutionary violence and attacking the dictatorship of the proletariat. We can see clearly from this his wolfish ambition in vainly attempting to turn back the wheel of history and restore capitalism.

I

Violence has always been distinguished by whether it is revolutionary or counter-revolutionary. Counter-revolutionary violence is a tool used by the reactionary classes to uphold and restore reactionary rule, while revolutionary violence "is a tool used by a social movement to open up a way for itself and to destroy the rigid and moribund form of politics." (Engels' "Anti-Dühring") Only by depending on revolutionary violence can the proletariat smash the state apparatus of the bourgeoisie and set up its own political power. The dictatorship of the proletariat also uses revolutionary violence to suppress and hit back at the resistance and aggression of the class enemies at home and abroad and to safeguard the victorious development of the socialist cause.

In clamoring that "those depending on force perish," which kind of violence did Lin Piao oppose? As the words indicate, he was opposed to all sorts of violence, irrespective of whether it was revolutionary or counter-revolutionary. In fact, he was opposed only to revolutionary violence or the dictatorship of the proletariat.

In history, the words "those depending on force perish" have always been the language used by the followers of Confucius and Mencius to curse revolutionary violence. Toward the end of the period of the Spring and Autumn Annals, the revolutions of the slave rose like clouds in the winds, and the newly emerging landlord class wanted to use violence to overthrow the reactionary rule of the slave-owning aristocracy, and to set up the political power of the feudal landlord class. At the time,Confucius jumped forth to cry against "violence." Someone asked him: Can a tyrannical sovereign be punished and killed? He answered, "How can you depend on violence in politics!" Confucius

"did not talk about extraordinary things, feats of strength, disorder, and spiritual beings." He did not talk about them because he was firmly opposed to them. Extraordinary things means the heresies running counter to the ways of ancient kings. Disorder refers to the rebellious movements for the destruction of the slavery system. Spiritual beings mean the "evil gods" antagonistic to the "heaven" worshipped by Confucius. He grouped feats of strength with heresies and "offending against one's superiors and stirring up confusion" for opposition. This shows that the "feats of strength" he opposed stand for revolutionary violence. As regards counter-revolutionary violence, he not only did not oppose it but also greatly praised it. When the slave-owners of the Cheng State killed all the insurgent slaves on one occasion, he cried with joy, "Excellent!" He ran around day and night, stretched out his hands everywhere, and carried out all sorts of hush-hush activities in a vain attempt to extinguish the revolutionary conflagration. As a result of his perverted actions, he naturally could only run into snags everywhere. His tattered banner of "subduing one's self and returning to propriety" had been washed by the revolutionary torrent onto the garbage heap of history.

By the middle part of the period of the Warring States, the Legalists who represented the interests of the newly emerging landlord class launched the movement for political reforms and fought for the establishment and consolidation of the dictatorship of the landlord class. In the State of Ch'in, backed by Duke Hsiao of Ch'in, Shang Yang carried out two important political reforms to expropriate the slave-owning aristocrats of their political and economic prerogatives. This more thoroughly undermined the slavery system and led to the consolidation and development of the feudal system in the Ch'in State. Ten years afterward, the "Ch'in people were very pleased." However, a small handful of reactionary slave-owning aristocrats gritted their teeth to show their hatred, and they broke the laws and stirred up confusion on a number of occasions. Duke Hsiao of Ch'in and Shang Yang mercilessly suppressed this group of diehards, and they executed at one time more than 700 reactionary aristocrats by the side of the Wei River near Hsienyang.

Acts of violence of this kind that complied with the trend of development of history were very good indeed, but they made the disciples of Confucius feel bitter as though they had lost their parents. Mencius who stepped into the shoes of Confucius freely and loudly abused revolutionary violence for scattering the fields and cities with corpses and committing the crime of "man-eating" for which "capital punishment is too lenient." He viciously cursed Duke Hsiao of Ch'in as a "tyrant" and Shang Yang as a "corrupt official." He frenziedly cried that violence could not make people submit and that only the "rule of virtue" of the slave-owners could make people submit willingly.

Chao Liang, a reactionary Confucian scholar and restorationist clown, frenziedly fought his way to the door and shouted insuts at Shang Yang to his face. He said that by using violence to suppress the slave-owning aristocrats, Shang Yang had betrayed the rites of Chou and was guilty of a crime for which he deserved to die ten thousand times. Citing from the Book of History the statement, "those depending on virtue prosper and those depending

on force perish," he cursed Shang Yang's law as dew in the sun that would disappear in no time, and said that Shang Yang's downfall would be imminent. He was full of reactionary arrogance and most blatant. However, Shang Yang strongly rebuked his shameless slanders and firmly adhered to the reformist line of making political reforms.

More than 2,000 years ago, at a time Shang Yang's political reforms scored important victories and the political power of the newly emerging landlord class was being established in the State of Ch'in, a reactionary Confucian scholar yelled, "Those depending on virtue prosper and those depending on force perish." This reflected that the frenziedness of the slave owners of the imperial family had increased a hundredfold. They vainly attempted to wipe out revolutionary violence, to suppress the reformist forces, to curb social reforms and to restore the dictatorship of the slave owners.

The renegade and traitor Lin Piao repeated this reactionary clamor on the grand festive day when the people throughout the country were celebrating the 20th anniversary of the founding of new China, the great victory of the great proletarian cultural revolution, and the further consolidation of the dictatorship of the proletariat. Could this be fortuitous? Definitely not. Lin Piao was making use of a dead soul in history to attack the great proletarian cultural revolution and to curse the dictatorship of the proletariat.

In the plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," Lin Piao and his sworn confederates further clarified the meaning of their so-called "those depending on force perish." They ripped off their masks and maliciously vilified the great proletarian cultural revolution. They totally negated the great gains of the great cultural revolution and clamored that "the present is not as good as the past" and that "crises lurk everywhere." Like mad dogs barking at the sun, they attacked the dictatorship of the proletariat for carrying out the "laws of Ch'in Shih Huang" and "autocratic and dictatorial rule." Such viciousness and rabidity fully exposed the enmity and hatred of this gang of fascist bandits toward the dictatorship of the proletariat.

"A revolution is not a dinner party" but "an act of violence by which one class overthrows another." The great proletarian cultural revolution is a splendid practice of the Marxist doctrine of proletarian revolution and proletarian dictatorship, a splendid practice of Chairman Mao's theory of continuing the revolution under the dictatorship of the proletariat. Initiated and led by Chairman Mao, this stormy great political revolution involving the active participation of hundreds of millions of the revolutionary masses has destroyed with the momentum of an avalanche and the force of a thunderbolt the bourgeois headquarters headed by Liu Shao-ch'i, dragged out a handful of renegades, enemy agents, unrepentent capitalist-roaders and counter-revolutionaries hidden within the revolutionary camp, criticized the counter-revolutionary revisionist line, and exercised all-round dictatorship over the bourgeoisie in the superstructure, including all spheres of culture. All this is a joyful event worthy of celebration by the broad masses of the people.

But as far as Lin Piao, this general representative of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists, was concerned, this was the greatest "disaster." The blows dealt by the iron fist of the dictatorship of the proletariat to the person of Liu Shao-ch'i pained Lin Piao. He no longer could repress himself and had to put up a last-ditch struggle. This was just as "a dog will leap over a wall in desperation." The great proletarian cultural revolution caused such an arch careerist as Lin Piao who had run things for several decades within the Party to bare his counter-revolutionary identity.

The facts fully show that such "an action of violence" is very good indeed. It has hit at the mortal wound of the landlord and bourgeois classes, and "is completely necessary and most timely for consolidating the dictatorship of the proletariat, for guarding against the restoration of capitalism and for building socialism."

Lin Piao abused us as "people depending on force." Correct, for we are precisely "those depending on force"! As early as 1848, the teachers of proletarian revolution Marx and Engels had solemnly declared, "The communists do not condescend to hide their own view and intention. They have openly declared that their goal can only be achieved through using violence to overthrow the whole of the existing social system." During the period of new democratic revolution, under the wise leadership of the great leader Chairman Mao, the Chinese Communist Party led the people of the whole country to depend on the great truth that "political power grows out of the barrel of a gun" to overthrow "by force" the three great mountains and set up the People's Republic of China. During the period of socialist revolution, we carried out the agrarian reform, the suppression of counter-revolutionaries, the three-anti and five-anti campaigns, the cleaning up of reactionary forces, the anti-rightist and anti-right deviation campaign, the socialist education, the great cultural revolution and other large-scale revolutionary mass movements. Meanwhile, we applied the state apparatus of the proletarian dictatorship in smashing "by force" the resistance of the bourgeoisie and all counter-revolutionaries and consolidating the socialist state based on the dictatorship of the proletariat.

The basic line of the Party formulated by Chairman Mao points out, "In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration." Chairman Mao teaches us, "The current great cultural revolution is but the first one, and many more will have to be carried out afterward." The curses of the renegade and traitor Lin Piao have once again prompted from the negative side that the Chinese communists and the people of the whole country certainly must steadfastly and unswervingly practice the Marxist doctrine of proletarian dictatorship and carry the continuation of the revolution under the dictatorship of the proletariat through to the end.

The revolutionary cause of the proletariat has prospered amidst the curses of the enemy. The more Lin Piao and company abuse us with gusto, the more they show that we have done the right thing and that we have grown

stronger in "force." The great achievements of the socialist revolution and socialist construction in China, the revolutionary outlook since the great proletarian cultural revolution and the excellent situation marked by the victory and forward movement of all kinds of work along Chairman Mao's revolutionary line have already smashed Lin Piao's pipe-dream of "those depending on force perish." Future victories will further show that by adhering to the basic line of the Party and the dictatorship of the proletariat and by consolidating and developing the great gains of the great proletarian cultural revolution, the socialist cause will surely prosper further. So long as there are still classes, we will never give up revolution by violence.

II

Lin Piao cursed on the one hand that "those depending on force perish" but publicized on the other hand that "those depending on virtue prosper." What is "virtue"? Using the Confucian language, Lin Piao said that it meant the "kindness and big-heartedness," the "benevolence and love," the "forbearance and forgiveness" of the "superior men and men of virtue." According to his idea, the rule of the world with "virtue" could bring about prosperity. The word "virtue" was so miraculous that Lin Piao could be said to have found a "shortcut" "to all places" and "to gain enormous profit out of a small capital investment."

All tricks to sell dog's meat as mutton cannot stand the class analysis of Marxism. So long as we ask on which class Lin Piao's "virtue" is applied to bring about "prosperity," his true identity can be bared to the world.

As Confucius frenziedly opposed revolutionary violence, he frantically advocated the "rule of virtue" and publicized that the "benevolent" "love others" and "do not do to others what you do not want to be done to yourself." Later, Mencius developed such teachings and put forward the calls for "benevolent government" and "enlightened rule." Could it be said that they really loved all people without class distinction? There could not have been such thing in the world! They loved only a handful of slave owners among the exploiting classes. As far as the insurgent slaves and the newly emerging landlord class were concerned, the so-called "doctrine of loyalty and forbearance" required them to be "loyal" to the slave owners and their chieftains and to forgive all their crimes, otherwise Confucius would label you as "offending against your superiors and stirring up confusion" and "seditious." It is very clear that the so-called "rule of virtue," "benevolent government" and "enlightened rule" were all for "reviving states that are extinct, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity," so that the slave-owning aristocrats who had been driven off the stage by revolutionary violence could ride on the backs of the people once again and prosper generation after generation. Confucius said, "To subdue one's self and return to propriety is perfect virtue." The restoration of the slavery system was the whole content of so-called "rule of virtue," "benevolent government" and "enlightened rule."

At the time of launching a counter-attack to settle accounts in the reverse with Shang Yang's political reforms, Chao Liang used the most explicit language to set out the concrete requirements of "rule of virtue," namely, the exit of Shang Yang, the abolition of the dictatorship of the newly emerging landlord class in the Ch'in State, the restoration of the toppled slave-owning aristocrats once again to their wealth and honor and the rehabilitation of the superstructure of the slavery system. ("Why not return the fifteen capital cities, water the garden in P'ei, and advise the King of Ch'in to offer high positions to the scholars living in oblivion, care for the old and the orphans, revere the seniors, reward those with meritorious service and honor men of virtue." ("Biography of Lord Shang" in Records of the Historian)

Lin Piao inherited wholesale Confucius' "rule of virtue." Whom did he "love"? He loved the landlord and bourgeois classes that had been toppled by the Chinese people. He advocated "loyalty and forbearance," "magnanimity," and wanted the Chinese people to abandon the continuation of the revolution and the dictatorship of the proletariat and to practice "benevolent government" and "magnanimity" toward those people who had been overthrown in the past political movements. To quote Lin Piao's words, this meant "the granting of political emancipation without exception." What was this if not nationwide counter-revolutionary restoration!

The consolidation and development of the dictatorship of the proletariat has made all counter-revolutionary restoration unable to succeed. Consequently, all restorationist maniacs want to overthrow it. If the revolutionary people who have won emancipation relax their effort in the use of revolutionary violence against the class enemy and relinquish the dictatorship of the proletariat, they will sink once again to become the exploited and oppressed slaves, and socialism will perish. Historical experience tells us that the dictatorship of the proletariat is the magic weapon for the protection of the revolutionary people; it cannot be alienated from at any moment and also cannot be weakened in the least. Let Lin Piao and company curse us for "lack of benevolence." "Quite so. We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of reactionary classes."

The proletariat resolutely stands for revolutionary violence and the dictatorship of the proletariat. This is because the reactionaries resolutely stand for counter-revolutionary violence and counter-revolutionary dictatorship, and have never applied a "policy of benevolence" to the people. As Lu Hsün said, "In China there actually has never been any thoroughgoing enlightened rule." The revolutionary violence of the proletariat represents the interests of the overwhelming majority of the people and is used to suppress the enemy and protect the people. Consequently, the proletariat always openly proclaims the use of revolutionary violence. The violence of the counter-revolutionary classes is used to massacre the people. Consequently, they always have to fabricate such lies as "rule of virtue" and "benevolent government" to cover up the essence of counter-revolutionary violence and to hoodwink and benumb the people. Once the counter-revolutionary gunfire can be put to use, the reactionaries will cast aside such figleaves as "rule of virtue" and "benevolence and love" and bare the ferocity of the cannibals.

The motto of the slave owners was: "In order to make the slaves obey your orders, the only way is to beat them!" The wooden stick, the whip, the branding iron, the shackles, peeling off the skin and pulling out the tendons, pulling out the heart and liver, tearing apart the body with five horses, ponds filled with blood and woods hung with human flesh represented the "rule of virtue" of ancient kings advocated by Confucius. The slave girl who broke a vase was thrown to the fish, and the scalps of slaves were inlaid with silver for use as drinking vessels. More than 1,000 slaves were buried alive with a dead slave-owning aristocrat. This represented the "benevolence and love," "kindness and big-heartedness" of the "superior men and men of virtue."

No sooner the restorationists assumed office, Chao Liang and company who clamored that "those depending on virtue prosper and those depending on force perish" ruthlessly suppressed Shang Yang. To allay their hatred, they not only killed Shang Yang but also ripped apart his corpse with a chariot, slaughtered high whole family and destroyed his whole clan. Lu Hsün pointed out, "Those opposed to reform had never relaxed their persecution of the reformers and their measures also had never been so atrocious."

All counter-revolutionary restorationist maniacs were always the first to use violence. Before and after this was done, they also always raised an uproar with such deceitful talks as "benevolence and love," "loyalty and forbearance." Wasn't the "virtue" advocated by Lin Piao a veil of falsehood used to cover up his counter-revolutionary violence? At the time he disguised himself as a "kind and big-hearted" "superior man or man of virtue, he was honing his sword and stepping up his plot for a counter-revolutionary armed coup d'etat. Actually, "those depending on virtue prosper" was a "shortcut" for Lin Piao to realize his dream of using counter-revolutionary violence to "return to propriety," to submerge the Chinese people in a blood bath and to drag back new China into the abyss of darkness and misery.

The facts of historical development show that those depending on revolutionary violence prosper while those depending on counter-revolutionary violence perish. All reactionaries who use the doctrines of Confucius and Mencius and their like as the "brickbat for knocking at the door" and counter-revolutionary violence to promote restoration and turn back the wheel of history can only accelerate their doom. The renegade and traitor Lin Piao has come to his end precisely in this way.

* * *

Peking Inhabitants Criticize Lin Piao and Confucius

(NCNA-English Peking, April 17, 1974)

"nothing in the world is predestinated. only revolution can save the labouring people," said chen hsueh, a 58-year-old housewife, at a neighbourhood meeting in the northeastern part of peking city. she was criticizing lin piao for peddling confucius' theory that "everything is decided by heaven".

confucius wanted a return to the rites and lin piao wanted to restore capitalism -- they were birds of a feather, she added.

when chen hsueh was three years old, her father died and four years later, her mother died. she was sold as a child-bride. "some people said it's all decided by fate," she recalled. "i suffered a lot indeed. sometimes i had to eat clay and clothe myself in straw mat. but, thanks to chairman mao and the communist party, we stood up in 1949 both politically and economically. our life has improved so much since then. how's that? it is because the proletariat is in power and is guided by chairman mao's proletarian revolutionary line. it has nothing to do with fate."

although chen hsueh is in poor health, she takes an active part in political activities. she attends a study class set up for activists in criticizing lin piao and confucius and works in her inhabitants' group. when urged to take a rest, she said: "lin piao preached confucius' precept 'restrain oneself and return to the rites' in an attempt to restore capitalism. this is a life-and-death class struggle. i cannot just look on. we must repudiate the reactionary fallacies of lin piao and confucius."

the peihsinchiao neighbourhood covers 105 streets and lanes with 80,000 inhabitants, including workers, cadres, students, teachers and housewives.

before liberation, the area was inhabited mostly by rickshawmen, refuse-collectors and the like. for generations, they lived in abject poverty. many died of starvation and cold and their corpses were thrown at the foot of the city wall, a haunt of wild dogs. the old society gave them nothing but illiteracy, poverty and discrimination.

under the leadership of the neighbourhood party organization, the inhabitants have held many meetings and put up many wall-newspapers to criticize lin piao and confucius. every meeting draws a full attendance.

a 79-year-old retired worker said: "we will never retire from the battle-ground of criticizing revisionism. we must fight on as long as we live."

the party organization has sent people to help those old-aged inhabitants who have difficulties in study. some of them are too old to go outdoors. so activists often go to their homes to explain the relevant directives of the party central committee. through study and criticism in the past two months, the inhabitants have gained a deeper insight into the reactionary nature of lin piao's revisionist line.

many inhabitants criticized lin piao and confucius for slandering the labouring people, women in particular. sixtynine-year-old liu yu-lan from a serviceman's family, said at a meeting attended by 10,000 people: "lin piao slandered the labouring people as being concerned only with rice, oil, salt, sauce, vinegar and firewood and not about resisting japan. he sang the same tune with chiang kai-shek. as a matter of fact, victory in the war against japanese aggression was won by the people of the country who had fought eight hard years under the leadership of chairman mao and the communist party. people in my home county in shantung province responded to chairman mao's call and waged a life-and-death struggle against the enemy. my husband was then chairman of the peasant association and i worked in the women's national salvation organization. many kids joined the children's corps. at the risk of our lives, we stood guard or acted as couriers for the new fourth army led by the communist party. our victory was won at a cost of blood; tens of thousands of revolutionaries laid down their lives for it. we love our socialist motherland and will never allow the traitor lin piao to pull china back to the days of semi-feudal and semi-colonial society."

liu yu-lan pays great attention to state affairs. she took an active part in the great proletarian cultural revolution and was admitted into the communist party. she has kept up her efforts in studying revolutionary theory in the past three years at a neighbourhood "may 7" political night school.

many inhabitants cited socialist new things emerging during the cultural revolution to criticize lin piao's criminal attacks on socialism and his attempt to subvert the dictatorship of the proletariat. for instance, the neighbourhood has six "may 7" political night schools attended by more than 1,000 people, including many housewives who were busy with household chores in the past and now have jobs. they said: "we women are emancipated politically, economically and culturally under the leadership of chairman mao and the communist party. we are contributing our share to socialist construction. this has repudiated lin piao's reactionary fallacies slandering women as useless."

MUSIC

Red Flag Journal Criticizes Bourgeois Theory of Human Nature as Regards Music

(NCNA-English Peking, April 17, 1974)

an article criticizing the theory of human nature -- the core of bourgeois and revisionist aesthetics on music -- appears in the 1974 no.4 issue of the journal "red flag". written by chu lan, the article is entitled "deepen the criticism of the bourgeois theory of human nature". a summary follows:

a discussion about musical works with titles (or programme music) and those without titles (or abstract music as opposed to programme music) is going on at present. this discussion reflects the sharp struggle between the proletariat and the bourgeoisie and between marxism and revisionism in the field of music. we are confident that debate on this topic will be beneficial for the wholesome development of future socialist musical creation and aesthetics.

chinese musical circles in 1963 held discussions on debussy to criticize certain erroneous viewpoints that lavished praise on western impressionist aesthetics and musical compositions. that criticism hit hard at the then-rampant ideas of ideolizing the foreign and reviving the ancient. in fact, both that discussion and the present one on the question of titled and untitled music centre on what class stand, viewpoint and method we should take in dealing with western bourgeois music. the current discussion is concentrating more on criticizing the theory of human nature, which is the core of bourgeois and revisionist musical aesthetics. the criticism touches on both western bourgeois impressionist and modernistic music and classical bourgeois music.

as a matter of fact, classical on the one hand and impressionist and modernistic music on the other reflect the political features, ideas and feelings of the bourgeoisie in two historical periods, one the rise of capitalism and the other its decline. the two differ in their historical role and artistic form. some works of the first period had played an anti-feudal historical role to one degree or another while those of the second had none. as far as the artistic form is concerned, the first has something for us to assimilate but the latter is useless. they share a common characteristic: the bourgeois theory of human nature runs through their structural ideas and creative conceptions. later on this theory of human nature was taken over by revisionism to continue to spread its reactionary effect. the current claim that bourgeois musical works have no social content, in essence, stands for the bourgeois theory of human nature in opposition to the marxist theory of classes.

some bourgeois musical works being considered in this discussion have titles and others are untitled. this is not the essence of the question. to divide works into titled and untitled music, to distinguish merely from the titles whether the music has social content is in itself a trick to obliterate the class content. only by making a concrete analysis of the class content of bourgeois musical works can we grasp the essence of why revisionism spreads the bourgeois theory of human nature and thoroughly expose its deceptiveness and perniciousness and deepen this discussion and criticism.

in criticizing the theory of human nature chairman mao points out: "is there such a thing as human nature? of course there is. but there is only human nature in the concrete, no human nature in the abstract. in class society there is only human nature of a class character; there is no human nature above classes. we uphold the human nature of the proletariat and of the masses of the people, while the landlord and bourgeois classes uphold the human nature of their own classes, only they do not say so but make it out to be the only human nature in existence."

the theory of human nature in the abstract has always been an ideological weapon for the exploiting classes. the representatives of declining classes on the verge of extinction in particular cling stubbornly to the theory of human nature and regard it as a mass medium to save their classes from extinction and carry out frantic restorationist activities. confucius, who was set on maintaining and restoring slavery, can be regarded as the venerable master of the advocacy of the theory of human nature. he and his disciples did their utmost to preach "benevolence", "harmony is to be prized" and so forth. the so-called "benevolence" and "harmony" confucius preached were intended to blur contradictions, negate struggle, oppose revolution and turn the wheel of history back. politically he advocated the restoration of slavery. so it was inevitable that he preached for art and literature a back-to-the-ancients theory which lauded the past and disparaged the present. "notes on music", a book on musical aesthetics from the confucian viewpoint, insisted that the role of music is to bring the relations among people into harmony, draw them close together and cause them to bear no hatred for one another and that when people of different ranks, those above and those below, the elite and the lowly, have music in common, harmonious relations follow. this means covering up exploitation and class contradictions and corrupting the fighting will of the working people so that they will accept exploitation and oppression with docility through the spread of such music that reflects the ideas and feelings of the slave-owning class. the historical experience of class struggle tells us that all reactionary classes inevitably spread the theory of

human nature so as to strengthen their ideological control over the people and consolidate their political power.

In the process of restoring capitalism and degenerating into social-imperialism, the soviet revisionist renegade clique is also doing everything in its power to spread the theory of human nature. waving the flag of "marxism" and picking up the trashy theory of human nature, it spares no effort to spread bourgeois music widely, describing it as being "of the people" and brimming with "the common feelings of mankind". it alleges that classical bourgeois music "has no boundary, be it in time, space or in its inspiration of man" and "is able to give people with different political views a pleasant artistic experience from beginning to end". it tries hard to conceal the class content reflected in these works and characterizes bourgeois human nature as that "of the whole people" and "of all mankind". the soviet revisionist renegade clique has exerted more effort, certainly not less, on propagating the theory of human nature than the landlord and bourgeois classes and old-line revisionism. its aim is to benumb and corrupt the revolutionary will of the soviet people and strengthen its fascist dictatorship.

before the great proletarian cultural revolution started in china, liu shao-chi, chou yang and company peddled feudal, bourgeois and revisionist art and literature and the theory of human nature and they did this for the political purpose of restoring capitalism. under this revisionist line on art and literature many viewpoints upholding the theory of human nature appeared, which served to cover up the class content of bourgeois music. they had the following expressions:

one. deny the social content of musical works. for example, they claimed that debussy's titled musical works "convey a new, poetic appreciation of nature" yet "lack deep ideological content".

two. use abstract "emotional changes" of delight and anger, joy and sorrow to conceal the class character of the feelings. for instance, they asserted that bourgeois music expressed "man's lofty feelings", "true feelings", and so on.

three. insist that music has the social function of transcending times and classes. for instance, they wanted to "let all people enjoy" the "healthy and bright works" of western bourgeois music. they even alleged that classical music could "encourage us to struggle more bravely for peace, progress and a brighter future for all mankind".

if we make a simple contrast, we can see clearly that the present revisionist view that classical music "has no deep social content" and has only abstract "changes and contrasts in emotion",

is "healthy and bright" and so forth is nothing new, but the time-worn argument of the landlord and bourgeois classes and new and old-line revisionism. but in the new situation of international and domestic class struggle this argument is again trotted out to meet the needs of the bourgeoisie for waging a vengeful counter-offensive against the proletariat.

is there "no deep social content" in bourgeois musical works? doesn't music become solely "a pure form of the flow of sounds" if the "social content" reflected in musical works is covered up? the "pure music", "aestheticism" and so forth paraded by the bourgeoisie are deceitful lies. they deny the class character of musical content and aesthetics. chairman mao points out: "works of literature and art, as ideological forms, are products of the reflection in the human brain of the life of a given society." in class society the social content reflected in the works of literature and art invariably cannot be separated from classes and class struggle in given historical conditions. likewise, the social content reflected in musical works invariably includes specific class content and it is impossible for them to have "social content" above classes. for instance, the works of the classical bourgeois composers bach, mozart and beethoven in the period of rising capitalism to varying degrees reflected the social content of the period of bourgeois revolution and the ideas and feelings and political demands of the bourgeoisie which stood opposed to the ideology of the feudal classes. they kept abreast of the trend of historical development, i.e., the replacement of the dictatorship of the feudal class by the dictatorship of the bourgeoisie, and were progressive to a certain extent in the given historical conditions. engels pointed out in "notes on germany" that the period from the end of the 18th century to the early 19th century was "the most humiliating period of dependence on what is foreign" in the history of germany, which "coincides with ... the highest flourishing of music in the person of beethoven." beethoven in many of his works reflected in a clear-cut way the political ideals of the german bourgeois revolution and became the foremost german classical composer. but, because beethoven and other classical composers reflected social content from a bourgeois class stand they could not help have the prejudices of this class. the bourgeois humanitarian ideas their works spread also had an element of deception even at that time. take for instance the fourth movement "chorale" of beethoven's symphony no. 9 in d minor, a representative work of western classical music. the lyrics go, in part: "all mankind shall be as brothers" and "love to countless millions swelling, wafts one kiss to all the world exclamation" this spread bourgeois humanitarian ideas. in the historical circumstances of the early 19th century when beethoven lived, such ideas reflected the revolutionary demands which the bourgeoisie set forth in opposing the feudal hierarchy and the dismemberment brought about by independent feudal regimes. but the "love of humanity" transcending classes his musical work proclaimed can never come true in class society. precisely under cover

of the banner of this false "love of humanity" the bourgeoisie brutally exploited the proletariat and other working people. only by applying the marxist stand, viewpoint and method in analysing classical bourgeois musical works can we truly recognize the essential class character of the social content reflected and the progressive and negative role in given historical conditions. and to dismiss class analysis and deny that classical musical works have "social content" and regard them as empty things transcending times and classes, as a matter of fact, puts up a veil to cover up their class content.

in class society everyone's thinking, without exception, is stamped with the brand of a class. all works of music, rather than expressing personal sentiments that stand above classes, invariably reflect the interests and aspirations of a given class. bourgeois works of music, whether classical or modernistic, titled or untitled, no matter how devious or obscure the way they express "changes and contrasts in emotion", invariably reflect the political demands of the bourgeoisie and are subordinate to its political line. beethoven's symphony no. 5 in c minor, for instance, is a composition expounding the bourgeois concept of the "emancipation of individual personality". in beethoven's own words, "fate knocks at the door" is the theme of the first movement. through the contrast between the main and secondary themes and the variations on them, the movement shows "man's struggle with his fate", which in fact reflects the determination toward the end of the 18th century of the german bourgeois radicals to sunder the feudal bonds. the "changes and contrasts in emotion" in this symphony thus have a clear-cut political purpose. if this analysis brings out the class tendency of this work, then a comparative study of works by different classes will show the particularity of their class nature still better. this is especially true for years of acute class struggle. toward the end of the 19th century, the whole of capitalist society was pounded by the revolutionary storm generated by the paris commune. the irresistible torrent of proletarian revolution finds expression in the "internationale" composed by pierre degeyter in 1888, which is a dynamic piece of music full of militant spirit. it unfolds to the full the thoroughgoing revolutionary determination of the proletariat to overthrow the old world and create the new. in contrast, many of the works of debussy, a bourgeois impressionist composer of the time, are rife with decadent "fin de siecle" moods of despondency. the images conjured by such music, like an "insane piano", are a self-portrayal of the ugly soul of a declining class facing its doom. it is no coincidence that the "internationale" and debussy's works appeared in the same period. the former marks the rise of proletarian revolutionary music while the latter signifies the decline and decay of bourgeois music. and this is an inevitable reflection in music of the important turning point in history characterized by the transition from "free trade" capitalism to monopoly imperialism. the conflict between the proletariat and the bourgeoisie in the realm of music precisely reflects the sharp struggle between these two classes in the political arena. if one substitutes

the abstract concept of "changes and contrasts in emotion" for concrete class analysis, one will inevitably lump together works of music belonging to different times and classes indiscriminately, thus glossing over the class struggle in the realm of music and negating the class struggle in the political field and its historical development.

criticizing the idealist views of the young hegelian, szeliga, marx and engels pointed out in their work "the holy family": "his master-stroke lies not in exposing what is being covered up but in covering up what has been exposed." this remark also makes clear the difference between the marxist theory of classes and the bourgeois theory of human nature. while we employ the marxist method of class analysis to expose what is being covered up by the bourgeoisie and revisionism, the revisionists aim precisely at "covering up what has been exposed" by hawking the theory of human nature. haven't we had enough experience of this "master-stroke" of the revisionists?

the theory of human nature covers up the class content of bourgeois works for the purpose of protecting them, prettifying them and decking them out as sacrosanct and acceptable to all classes. the current view of the theory of human nature before our eyes goes like this: it begins by obliterating the class nature of classical bourgeois music and follows this up immediately by openly lauding it as "healthy and bright". the real purpose of the assertion that bourgeois music "has no deep social content" is precisely to introduce and play up this key-note of its being "healthy and bright" exclamation this tune, however, is hackneyed, a replica of the theory of "beneficial and harmless" literature and art and "coffee-house literature and art" that liu shao-chi, lin piao and their followers advocated. now since the content of classical bourgeois music is "healthy" and its image "bright" for the proletariat, why should it be necessary to analyse and criticize it from the marxist point of view? no, that's not necessary. just "inherit it in its entirety". is it still necessary to carry out a proletarian revolution in literature and art? no, that isn't necessary either. just present on our stage all those works of music that transcend times and classes. in a broader sense, all feudal, bourgeois and revisionist works of literature and art can make a break-through because of "certain emotions" that are "healthy and bright" and common to humanity and make a come-back to wrest the positions of literature and art from the proletariat exclamation can this be termed "enjoyment" for the masses of workers, peasants and soldiers? it is corruption and poisoning exclamation

whether to criticize the theory of human nature in the field of music penetratingly or not is an issue concerning whether to propel this particular field forward or push it back whether to carry the proletarian revolution in literature and art through to the end or

abandon it halfway and turn back to the old path dominated by the sinister revisionist line in literature and art. the current tendency of idolizing the foreign and reviving the ancient in the realm of music is aimed in essence at negating the great proletarian cultural revolution, attempting to reverse the wheel of history and reviving the practices of the sinister revisionist line in literature and art. this tendency reviving stems ideologically from the theory of human nature.

it is not surprising that this phenomenon has appeared in musical circles. so long as class struggle and the pernicious influence of the theory of human nature exist in society, the tendency of idolizing the foreign and reviving the ancient will be reifected to varying degrees. the theory of human nature, which blurs class distinctions, robs people of their revolutionary vigilance in the face of attacks by the bourgeoisie, leading inevitably to capitulation to the bourgeoisie. idolizing the foreign and reviving the ancient is a reflection in literature and art of class and national capitulationism which is devoid of the revolutionary stand and principles of the proletariat. certain people in musical circles blindly worship foreign bourgeois works of music and lavish praises on them, and they have even lowered their guard against cultural infiltration by imperialism and social-imperialism. whenever the need to "raise the standards of creation and performance" is mentioned, they prostrate themselves before western classical music; but as for our fine revolutionary, national works, our model revolutionary works, sorry, they have forgotten them entirely, casting to the four winds the orientation and tasks of revolutionary literature and art. this appears to be a matter of worshipping the technique of western music, but in effect it is an issue involving class stand and feelings. the main reason for this is that they have been so deeply affected by the theory of human nature that they are unable to perceive the ideological distinction between bourgeois and proletarian literature and art. the experience and lessons of class struggle in the field of music tell us that it is imperative to keep on criticizing the bourgeois theory of human nature in order to consolidate the positions of socialist music, remould the ranks of musicians and overcome the tendency of idolizing the foreign and reviving the ancient.

the fact that we are criticizing ideas of idolizing the foreign does not mean that we forswear everything foreign. some people accuse us of "rejecting anything foreign" when they see we are criticizing the bourgeois theory of human nature and persistently using a class viewpoint to analyse western classical music. they have ulterior motives in making this attack. but it serves only to reveal that they themselves are fawning

on foreign things to the marrow of their bones. some other people pose criticism against assimilation, arguing that criticism excludes assimilation and that assimilation brooks no criticism. this is a metaphysical view. the proletariat has never indiscriminately approved or negated western classical music. in line with the consistent principles of "making the past serve the present and foreign things serve china" and "weeding through the old to bring forth the new", the proletariat criticizes the bourgeois content of western classical music while transforming and assimilating some useful artistic forms from it. this work takes great care and involves very complicated struggle. for the form of a given piece of music invariably serves its content, content and form being in the dialectical relation of a unity of opposites. when we are transforming the artistic forms of some western classical music we are in the danger of being unconsciously corroded by its bourgeois ideological content. this involves a question of who transforms whom. different stands, viewpoints and methods will lead to diametrically opposite results. we must proceed from the proletarian stand and use the class viewpoint to analyse western classical music. we must first of all make a clear class distinction as regards the ideological content. at the same time we must use the method of one dividing into two and make a scientific analysis of the useful and useless elements of the artistic forms. only in this way can there be beneficial assimilation. if our comrades are deceived by the theory of human nature which confuses class distinctions, give up the weapon of critical marxism and fail to distinguish and criticize bourgeois literature and art, they will be remoulded into followers of bourgeois literature and art. then where is the assimilation? so we must criticize the theory of human nature if we want to implement the party's correct principles of "making the past serve the present and foreign things serve china" and "weeding through the old to bring forth the new". it is precisely through thorough criticism from the theory to the practice of the theory of human nature and through implementation of the party's correct principles that the dozen or so model revolutionary works fostered by the proletariat have come into being. they set a brilliant example for us.

to criticize the bourgeois theory of human nature is a long-term fighting task in the field of literature and art including music. let us go one step further in criticizing the bourgeois theory of human nature and carry the proletarian revolution in literature and art through to the end in the course of the current great struggle to criticize lin piao and confucius exclamation

EDUCATION

East China Hilly County Has More Schools

(NCNA-English Hofei, April 17, 1974)

the addition of some 400 primary and middle schools and many part-time schools and mobile classes during the great proletarian cultural revolution has boosted the enrollment to 95 per cent of the school-age children in yuehhsi county deep in the tapieh mountain area of east china. most of these schools were set up by people's communes, production brigades or teams with government subsidies.

even an out-of-the-way production team of eight households now has a school for the dozen school-age children who had to travel several miles to attend school before 1971.

guided by chairman mao's proletarian revolutionary line in education, the poor and lower-middle peasants in the county began to run schools in 1958 when the people's communes were founded. there were full- and part-time schools and mobile classes for the convenience of the children living in various places. but owing to liu shao-chi's counter-revolutionary revisionist line in education, many of these were later ordered to close down under the pretext that they were "irregular". many children in the county had to go across mountains to schools in towns or larger villages, and half of the school-age children were kept from school.

however, the poor and lower-middle peasants in some production brigades and teams firmly carried out chairman mao's revolutionary line in education and put up a courageous struggle against the evil trend. the sanhuai production brigade of the taoyi people's commune was an example. the school had been forced to close down thrice since it was started in 1958. the poor and lower-middle peasants during the great proletarian cultural revolution smashed liu shao-chi's revisionist line in education and re-started the school for the fourth time when chairman mao called on the poor and lower-middle peasants to manage schools in rural areas.

the poor and lower-middle peasants joined the teachers and pupils during the current movement to criticize lin piao and confucius in recalling the struggle between the two lines in running schools. they criticized lin piao for negating the cultural revolution, pushing the revisionist line and trying to turn back the wheel of history. they made up their minds to run the school still better.

since the poor and lower-middle peasants in yuehhsi county took over management of the schools, they have trained the pupils to become working people with both socialist consciousness and culture in line with chairman mao's revolutionary educational line. the pupils do a certain amount of physical labour. some schools have workshops making ink, chalk and other stationery items. others have small farms to breed good strains of wheat and soyabeans and plant tea shrubs. many schools are in regular contact with factories or production brigades and teams so that the students often go among the workers and peasants to learn their fine qualities and raise their consciousness of class struggle, and integrate book knowledge with practice.

half of the teachers in the county are poor and lower-middle peasants, demobilized armymen and educated young people who have settled in the villages.

chang lien-sheng, a teacher at the yunghua primary school, often goes round scattered villages with a blackboard in wind or snow to teach children who cannot attend class. a girl could not go to school one day because she had to help her ailing mother, and he came to her home to teach her the lesson that evening.

South China Minority Nationality Village Develops Education

(NCNA-English Nanning, April 18, 1974)

a mountain village dwelled by the tung minority people in south china's kwangsi chuang autonomous region has made elementary and junior-middle education general. all school-age children are enrolled tuition-free. in addition, some young people are studying in college.

the village belongs to the lungping production brigade of the pingteng people's commune in the lungsheng multi-national autonomous county. more than 2,000 people live scattered on three ridges 1,000 metres above sea level, and over 95 per cent of the population was illiterate before liberation. the village now has three elementary schools and two junior middle-school classes with a total enrolment of 458, two and half times the figure in 1965, the year before the great proletarian cultural revolution began. there are morning and evening classes, half-day classes and part-work, part-study classes and children are permitted to bring their younger brothers and sisters along with them to school.

the brigade has set up 24 classes for 600 adults, who study politics, general education and science. and ninetyfive per cent of them can now read and write. additional measures have been taken to promote spare-time education. temporary classes are set up at cross-roads, on threshing grounds or at the sites of meetings and mobile coaching stations formed to help commune members study.

under the guidance of the brigade party branch, 11 poor and lower-middle peasants formed a school-management committee in line with chairman mao's instructions during the cultural revolution. poor and lower-middle peasants are invited several times every term to give class education to the teachers and students and recall what they suffered in the old society in contrast with their present happiness. the members of the committee often educate the masses in chairman mao's revolutionary line, principles and policies on education, and attend classes and study the reform in teaching along with the teachers. moreover, local people in the spirit of self-reliance have built 6 more brick and wooden buildings for class rooms and dormitories.

adhering to the principle that education should serve proletarian politics and be combined with productive labour, the teachers take class struggle as the main subject. teachers and students take part in political activities alongside commune members. they combined classroom teaching with current class struggle. the teachers draw on this experience to compile or revise teaching material. for example, teachers compiled teaching material for the current movement to criticize lin piao and confucius and on the history of the village. one school runs a small farm to do experiments in raising paddy rice and other crops.

ROAD BUILDING

Northwest China Province Builds More Roads

(NCNA-English Lanchow, April 17, 1974)

formerly secluded kansu province in northwest china now has a web of roads reaching 96 per cent of the people's communes and 70 per cent of the production brigades.

cut up by gullies, mountains, deserts and grasslands, the province had only 3,000 kilometres of poorly-built roads at the time of nation-wide liberation. a vast road-building programme was set in motion after liberation, and it reached its climax during the cultural revolution. by the end of last year, more than 30,000 kilometres of roads had been opened to traffic, one third being built or rebuilt during the eight years after the beginning of the cultural revolution. buses can now reach the once inaccessible latzukou mountain area where the chinese red army passed through during the epic long march of the 1930's.

guided by chairman mao's principle of "self-reliance and arduous struggle", the provincial transport departments rely on the efforts of the workers and commune members in road construction. chenghsien and four other counties in mountainous southern kansu hardly had any roads in the past. local people's communes began building roads in 1969. through close cooperation, they made cement, lime, explosives and other material for the project themselves. by the end of last year they had built 3,600 kilometres of roads, which reach 90 per cent of the communes.

the expansion of motor traffic has released large numbers of people from manual transport work. the sikaoshan people's commune of siho county, 1,600 metres above sea level, previously had to use 70 per cent of its manpower to transport agricultural produce and daily necessities. more commune members are now engaged in farm work, and this has helped raise grain output year by year.

great changes have taken place in the areas of minority nationalities, such as the kannan tibetan and linhsia hui autonomous chous which virtually had no motor road before liberation. the two autonomous chous are now linked with lanchow, the provincial capital, by asphalt roads, with branches leading to villages. the volume of freight and passenger traffic in the two areas in 1973 increased by 50 per cent and 100 per cent respectively compared with 1966.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Australian Guests Leave Peking for Southern China

(NCNA-English Peking, April 17, 1974)

j. phillips, governor of the reserve bank of australia, and his wife, and r.a. johnston, adviser of the bank and chief manager of its international department, wound up their visit in peking and left today to tour shanghai and kwangchow before going home.

the australian guests arrived in peking on april 13 at the invitation of the people's bank of china.

chen hsi-yu, president of the people's bank of china, had friendly business talks with the australian guests and gave a dinner in their honour while they were in peking.

the guests visited industrial and educational units, places of historical interest and scenic spots in peking.

Peking Reception for Australian Table Tennis Team

(NCNA-English Peking, April 18, 1974)

the chinese table tennis association gave a reception this evening to welcome the australian table tennis team led by peter mascall. the team arrived here by air yesterday for a visit to china after taking part in the second asian table tennis championships.

present at the reception were li meng-hua, a leading member of the all-china sports federation; chiu chung-hui, a leading member of the chinese table tennis association; and table tennis coaches and players of the chinese national team and the "august 1" team of the chinese people's liberation army.

among the guests were r.c.b. brown, first secretary of the australian embassy in china, and his wife and other embassy officials.

in their speeches at the reception permeated with a friendly atmosphere, chiu chung-hui and peter mascall expressed the hope that the friendship between the peoples and sportsmen of china and australia would be constantly consolidated and developed.

CHINA AND CAMBODIA

NUFC and RGNUC Delegation Back in Peking

(NCNA-English Peking, April 17, 1974)

the delegation of the national united front of cambodia and the royal government of national union of cambodia with deputy prime minister khieu samphan as leader and special adviser ieng sary as deputy leader returned to peking this afternoon by special plane from yichang, hupeh province, after winding up its friendly visit in szechwan.

yesterday morning, delegation leader khieu samphan and deputy leader ieng sary, in the company of vice-chairman yeh chien-ying and vice-minister han nien-lung, cruised in a steamship eastward down the yangtze river through the wondrous gorges flanked by precipitous rocky cliffs and enjoyed the magnificent views along the course.

as they stopped over at yichang this afternoon, the distinguished cambodian guests were greeted and seen off by leading members of hupeh province, the yichang administrative region and yichang municipality.

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Guests

(NCNA-English Peking, April 17, 1974)

liao cheng-chih, president of the china-japan friendship association, today met and had a friendly conversation with all members of the japanese friendship delegation of yamaguchi prefectural assembly members led by hiroyoshi kawamoto.

after their arrival in china on april 6, the japanese guests toured kwangchow, shanghai, soochow, nanking and peking. they will leave peking for home tomorrow via kwangchow.

Chia Ting Meets and Fetes Tokyo Municipal Assembly Delegation

(NCNA-English Peking, April 17, 1974)

vice-chairman chia ting of the peking municipal revolutionary committee today met and feted all members of the delegation of the tokyo municipal assembly of japan with yasunosuke daigo as leader, yukimasa fujiwara and michio miyazawa as deputy leaders and soichi sugawara as secretary-general, and masuio akatsu. permanent director of the headquarters of the japan-china friendship association (orthodox), who has come to china with the delegation. they had a friendly conversation.

present on the occasions were yueh tai-heng, sun ping-hua, hsing jen-hsien and other leading members of chinese organisations concerned.

Japanese Government Fishery Experts Delegation Arrives in Peking

(NCNA-English Peking, April 17, 1974)

a nine-member delegation of japanese government fishery experts led by kazuo yasufuku, deputy director-general of the fisheries agency of the ministry of agriculture and forestry, arrived in peking yesterday evening to attend the preliminary talks for the negotiations on a fishery agreement between the governments of china and japan.

Chinese Sports Friendship Delegation Returns to Peking

(NCNA-English Peking, April 17, 1974)

the chinese sports friendship delegation returned here this afternoon after paying a friendly visit to japan and attending the second asian table tennis championships.

the delegation had chao cheng-hung, leading member of the all-china sports federation, as leader and yeh pai-shun, member of the shanghai municipal revolutionary committee, as deputy leader.

arriving on board the same plane were honorary secretary-general of the asian table tennis union sung chung, chinese working personnel on the staff of the a.t.t.u. secretariat, and junior players of the chinese table tennis delegation yang yen-chun and mai chien-kuo.

welcoming the delegation at the airport were chuang tse-tung, yao hsiao-cheng and li ching-chuan, leading members of the physical culture and sports commission of the people's republic of china; and wang hsiao-yun, kuo tung-chun, chiu chung-hui and chang ming-cheng, leading members of other chinese departments concerned.

present also were officials of the embassy of the democratic republic of viet nam and of the embassy of the republic of south viet nam in china and svay bory, director of the political department of the ministry of foreign affairs of the royal government of national union of cambodia.

when the chinese sports friendship delegation, a.t.t.u. honorary secretary-general sung chung, and other chinese personnel left tokyo at noon, they were seen off at the tokyo airport by ichio asukata, chairman of the organizing committee of the second asian table tennis championships, hisao kido, president of the a.t.t.u., and japanese friends from various circles.

chinese ambassador to japan chen chu and leading members of the organizations of chinese residents in tokyo and yokohama were present at the airport.

the chinese table tennis delegation led by hsu yin-sheng is now paying a friendly visit to japan after taking part in the second asian table tennis championships.

Japanese "Kobe-Tientsin Friendship Ship" Delegation Arrives in Tientsin

(NCNA-English Tientsin, April 17, 1974)

a 405-member japanese delegation of the "kobe-tientsin friendship ship" arrived here from kobe by water this morning for a friendly visit to china. it was accorded a warm welcome by the people of tientsin. leader of the delegation is tatsuo miyazaki, mayor of kobe city, and deputy leader masabu kano, vice-mayor of the city.

the cities of tientsin and kobe forged official bonds of friendship on june 24, 1973.

red flags were flying over the wharf of tientsin new habour today. long streamers draped from huge derricks and tall buildings carried the slogans "a warm welcome to the 'kobe-tientsin friendship ship' delegation exclamation" and "long live the friendship and unity of the peoples of china and japan exclamation"

in their holiday best, several hundred young people awaited the arrival of the japanese friends at the

wharf. as the ship carrying the japanese friends drew up to the dock, cheers rose above the playing of music, and young people danced joyfully to show their welcome. the japanese friends waved to the crowd in acknowledgement. the wharf was alive with an atmosphere of unity and friendship between the peoples of china and japan.

among those greeting the japanese friends at the wharf were leading members of the tientsin municipal revolutionary committee and the municipal trade union council, women's federation, committee of the communist youth league and physical culture and sports committee.

on hand to warmly welcome the japanese friends were also members of the tientsin men and women volleyball teams who had visited japan, and several hundred local people.

this afternoon, hsieh hsueh-kung, chairman, and chao wu-cheng, vice-chairman, of the tientsin municipal revolutionary committee, and leading members of departments concerned met tatsuo miyazaki, masabu kano and other japanese friends and had a cordial and friendly conversation with them. later hsieh hsueh-kung accompanied the japanese friends to a lake park where he joined tatsuo miyazaki and other japanese friends in planting two pine trees as a symbol of friendship amidst the explosion of firecrackers. many chinese and japanese friends posed together for group pictures before the friendship trees. all present were so happy about it that they described the planting of these friendship trees as of great significance and they expressed the wish that the friendship between the people of the two countries would remain evergreen.

the tientsin municipal revolutionary committee gave a reception this evening in warm welcome to the japanese friends. proposing a toast, hsieh hsueh-kung said: the people of china and japan will live in friendship from generation to generation. this is the trend of the times, as well as the common desire of both peoples. he pledged to follow the principles provided in the joint statement of china and japan, continue the efforts and make new contributions to developing the friendship between the people of china and japan. tatsuo miyazaki said in his toast: since official bonds of friendship were forged between kobe and tientsin, friendly interchanges between the two cities have advanced and grown steadily and we are very happy about it. he expressed the hope that the two peoples will remain friends in future generations. theatrical shows were presented by chinese and japanese artists in the course of the reception which was permeated with a feeling of friendship between the two peoples.

at the end of the reception, chinese and japanese friends together enjoyed themselves at a show given by the tientsin municipal acrobatic troupe.

Tientsin Mass Meeting Welcomes "Kobe-Tientsin Friendship Ship" Delegation

(NCNA-English Tientsin, April 18, 1974)

more than 1,500 people from all walks of life in tientsin met at the no. 2 cultural palace of workers this afternoon to warmly welcome the japanese delegation of the "kobe-tientsin friendship ship".

at the happy gathering, chinese and japanese friends pledged to join their efforts to develop constantly the friendship and good-neighbourly relations between the peoples of the two countries.

an atmosphere of friendship between the chinese and japanese peoples reigned at the cultural palace. present at the meeting were chairman hsieh hsueh-kung and vice-chairman chao wu-cheng of the tientsin municipal revolutionary committee and leading members of local departments concerned. mayor tatsuo miyazaki and vice-mayor masabu kano of kobe city and other japanese friends were present.

hsieh hsueh-kung spoke first at the meeting. on behalf of the people of tientsin, he extended a warm welcome to the delegation. he said: we are very glad that since tientsin and kobe forged official bonds of friendship on june 24, 1973, there has been new development in the friendly exchange between the two cities. we value the delightful fruits, yet we hope for more in the future. we will, as always, make unremitting efforts to further develop the friendly exchanges between the chinese and japanese people and between the people of tientsin and kobe.

hsieh hsueh-kung concluded that, together with the people and friends of various circles in kobe, we would follow the joint statement between the governments of china and japan and strive for the continuous development of the friendly exchanges with the people of kobe, for the friendship and good-neighbourly relations between china and japan and for the friendship between the chinese and japanese people to go down from generation to generation.

mayor tatsuo miyazaki drew warm applause when he took the floor. he said: today the city of tientsin held such a grand meeting to welcome us. in the name of all members of the "kobe-tientsin friendship ship", i express our hearty thanks to the tientsin people for their warm welcome and friendly reception. kobe and tientsin were the first to forge friendship between cities of japan and china. we are very happy to see that our friendly exchanges and extensive contacts in the past year have enhanced the friendship between the people of our two cities.

the mayor said: our visits to people's communes, factories and schools of tientsin and discussions between us would surely deepen our mutual understanding and help us to learn from each other, and make greater contributions to the friendship between the japanese and chinese people that will last from generation to generation. he pledged to work hard for the consolidation and development of the friendship between kobe and tientsin.

the meeting was followed by japanese songs and other theatrical items by tientsin children. japanese friends also played chinese music. friends of both countries joined in singing "sailing the seas depends on the helmsman".

this evening, mayor tatsuo miyazaki gave a reciprocal banquet. among the guests were chairman hsieh hsueh-kung, vice-chairman chao wu-cheng and leading members of departments concerned.

this morning, members of the japanese delegation in separate groups visited a factory, a hospital, a shop, a neighbourhood community, a kindergarten and the children's palace. they were warmly welcomed and amicably received everywhere.

Osaka "Japan-China Friendship Ship" Delegation Arrives in Shanghai

(NCNA-English Shanghai, April 18, 1974)

a 394-member japanese delegation of the osaka "japan-china friendship ship" arrived here today for a friendly visit after two days' voyage. the arrival of the japanese friends at a time when the two cities of shanghai and osaka were forging official bonds of friendship was warmly welcomed by the people of shanghai.

red banners fluttered under the sunny sky over the hungchiao wharf and singing was heard everywhere. several hundred shanghai young people came here early this morning to greet the japanese friends. as the japanese ship drew up to the wharf, cheers rose and the welcoming crowd waved bouquets to show welcome. the japanese friends gathered on the deck, waving, applauding and shouting in chinese: "how are you exclamation" and "let's unite". the wharf was alive with an atmosphere of friendship.

when sakae kishi, leader of the delegation and vice-governor of the osaka city, and other japanese friends disembarked, leading members of the shanghai municipal revolutionary committee, the municipal committee of the communist youth league, the municipal trade union council, the minicipal women's federation and other departments concerned went up to shake hands cordially with them in welcome.

also present was the japanese osaka city friendship delegation now visiting shanghai.

this morning, feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and others met and had a friendly conversation with leader sakae kishi, deputy leaders shozo fukumoto, josei hase and zenichi yasui and adviser reizo amemiya of the delegation of the osaka "japan-china friendship ship". the members of the delegation visited the shanghai industrial exhibition.

Shanghai Meeting Welcomes Osaka City Friendship Delegation of Japan

(NCNA-English Shanghai, April 18, 1974)

people of all walks of life in shanghai held a meeting this afternoon to warmly welcome the friendship delegation from osaka city of japan.

at the meeting ma tien-shui, vice-chairman of the shanghai municipal revolutionary committee, and yasushi oshima, mayor of osaka city, announced the promulgation of official bonds of friendship between shanghai and osaka as from today.

the meeting took place in the auditorium of the shanghai municipal revolutionary committee. the hall was alive with a warm atmosphere of friendship between the peoples of china and japan. mayor yasushi oshima, leader of the friendship delegation of osaka city, and speaker shiro daimaru, deputy leader of the delegation, and other japanese friends were greeted with warm applause, when they mounted the rostrum in the company of vice-chairmen of the municipal revolutionary committee ma tien-shui, wang hsiu-chen and feng kuo-chu. a group of lovely children presented flowers to the japanese friends.

also attending the meeting were all the japanese friends on the delegation of the "japan-china friendship ship" of osaka city led by vice-governor of osaka prefecture sakae kishi, who arrived in shanghai today.

vice-chairman ma tien-shui spoke first at the welcoming meeting. on behalf of the shanghai municipal revolutionary committee and the people of shanghai, he extended a warm welcome to mayor yasushi oshima, speaker shiro daimaru, vice-governor sakae kishi and other japanese friends.

ma tien-shui said: to forge bonds of friendship between shanghai and osaka is highly significant to the promotion of friendly exchanges between the two cities and to the development of the friendship between the people of the

two cities. it is highly significant to the enhancement of the friendship between the peoples of china and japan and to the consolidation and development of the friendly relations between the two countries. we solemnly declare: shanghai and osaka city have forged official bonds of friendship exclamation we warmly congratulate on this memorable day of the people of the two cities.

vice-chairman ma tien-shui said: shanghai and osaka, which stand across the sea from each other, are both industrial ports. for years they have been linked by ships plying between them and uninterrupted friendly contacts, and the people of these two cities share feelings of profound friendship. these friendly relations will certainly undergo still greater development after they become friendship cities.

he continued: the chinese people's great leader chairman mao tsetung says: "the japanese and chinese peoples are good friends." the history of contacts between china and japan dates back two thousand years. the normalization of diplomatic relations between china and japan in september 1972 has opened up broad prospects for the growth of good-neighbourly and friendly relations between them. the people of shanghai are happy to note that, during the past year and more since the normalization of diplomatic relations between the two countries, the movement for china-japan friendship has gone to greater depths and the ranks for japan-china friendship have grown still further. although there remains a handful of reactionaries who dislike friendship between china and japan and attempt futilely to disrupt the normal development of relations between the two countries, yet china-japan friendship is a powerful trend of history which no force whatsoever can hold back. like our numerous japanese friends, we treasure the achievements already won in the cause of china-japan friendship, while pinning still greater hopes on the future. "the burden is heavy and the way is long." the people of shanghai and osaka which have now become cities of friendship will work still more steadfastly to add new chapters to the annals of friendship between the people of china and japan exclamation

vice-chairman ma tien-shui declared: we, the people of shanghai, will join hands with the people and friends of all circles in osaka more closely, sweep away all obstacles and, acting in line with the spirit and principles of the joint statement of the governments of china and japan, strive jointly to consolidate and develop the good-neighbourly and friendly relations between china and japan, and ensure that our two great peoples will always live in friendship from generation to generation.

mayor yasushi oshima said in his speech: osaka and shanghai are very near to each other with just a strip of water in between and increasingly frequent

shipping connections. citizens of all walks of life in osaka had long looked forward to forming bonds of friendship with the city of shanghai. we are of the opinion that friendly relations between the two countries going down to future generations can be established only by adding friendship between similar cities and between their citizens on to the friendship between the governments and nationals of japan and china. in view of this, we hold, it is necessary to take the friendly contacts which have hitherto existed between our two cities as the basis and steadily accumulate new achievements one by one in a down-to-earth manner in all spheres in the days to come. on this point, too, our two cities have reached complete unanimity, and i am sincerely happy about it. with this joyous mood and on behalf of the three million citizens of osaka, i solemnly declare at this grand meeting today that osaka and shanghai now officially become cities of friendship exclamation

he said: japan and china share a rich and colourful history of exchanges over the past two thousand years. japan has learned a lot from china. over the past two decades and more, the chinese people and the people of shanghai, in line with the teachings of the great leader chairman mao tsetung, have been advancing valiantly along the road of independence and self-reliance and exerting themselves in socialist construction. this has won our sincere respect. we are convinced that so long as the residents in the two cities enhance mutual understanding and strengthen friendship in line with the spirit of the joint statement of japan and china, japan-china friendship will, like the surging yangtze river of your country, surely lead to lasting peace in asia and the whole world.

the mayor said in conclusion: let us join in celebrating this day, strengthen the friendship between the two cities and strive to promote the friendship between japan and china and between osaka and shanghai for generations to come exclamation

after their speeches, vice-chairman ma tien-shui and mayor yasushi oshima presented silk banners and gifts to each other amidst warm applause.

present at the meeting were also leading members of the departments concerned of the shanghai municipal revolutionary committee, the municipal trade union council, the shanghai municipal committee of the communist youth league, the municipal women's federation and other departments concerned.

after the meeting, all the japanese friends of the osaka friendship delegation and the delegation of the "japan-china friendship ship" of osaka, together with the chinese friends, braved the rain and went to the hsichiao park to plant friendship trees. vice-chairman ma tien-shui and mayor yasushi

oshima, vice-chairman wang hsiu-chen and speaker shiro daimaru, vice-chairman feng kuo-chu and vice-governor sakae kishi planted five gingko trees at "panda ridge", covering the roots with earth and watering them in a joint effort to strengthen the friendship between the people of china and japan.

in the evening, the japanese friends attended a soiree and enjoyed music and acrobatic performances given by shanghai artists.

when the osaka friendship delegation arrived in shanghai from kwangchow by air on april 16, it was warmly welcomed at the airport by vice-chairman feng kuo-chu and leading members of departments concerned as well as several hundred people.

mayor yasushi oshima and other japanese friends visited the shanghai municipal revolutionary committee yesterday morning and vice-chairman ma tien-shui and others had a cordial and friendly conversation with them. yesterday evening, the shanghai municipal revolutionary committee gave a banquet in honour of the japanese friends. in their toasts, vice-chairman ma tien-shui and mayor yasushi oshima expressed the hope that the friendship between shanghai and osaka would continue to develop and the chinese and japanese peoples would remain friends for generations to come.

in the past few days, the osaka friendship delegation visited the shanghai industrial exhibition, the shanghai heavy machinery plant and the pengpu people's commune, went sightseeing around the city and enjoyed a panoramic view of the city from the shanghai mansion. people from all walks of life in the city warmly applauded and waved to the japanese friends, wherever they went during their visits, to express the friendly feelings of the shanghai people for the people of osaka and the whole of japan.

CHINA AND NEW ZEALAND

Vice Premier Li Hsien-nien Meets New Zealand Royal Society Delegation

(NCNA-English Peking, April 17, 1974)

vice-premier li hsien-nien this afternoon met and had a friendly conversation with the delegation of the royal society of new zealand led by dr. richard wright willett, president of the society.

members of the delegation present at the meeting were: professor george alexander knox, dr. edward george bullard, professor kenneth brailey cumberland and professor albert william liley.

present were w. bryce harland, new zealand ambassador to china, and mrs. m.e. marginson, cultural attache of the new zealand embassy in peking.

present also were vice-president of the academy of sciences of china wu yu-hsun and leading members of departments concerned, including lin chiao-chih, chang wen-yu, wu fan-wu and pan chun.

CHINA AND SOVIET UNION

Struggle to Control and Struggle to Resist Control Sharpen Within "Socialist Community" of Soviet Revisionists

(NCNA-English Peking, April 17, 1974)

the past few years have witnessed a rapid development of economic relations with the west by a number of east european countries which have broken out of the soviet-controlled comecon (council of mutual economic assistance). this has greatly alarmed the soviet revisionist leading clique which, with an air as "head" of the "socialist community", unscrupulously interfered in and rebuked its members. the struggle to control and the struggle to resist control are developing within the "community".

to solve their economic difficulties, the soviet revisionists have for years been eagerly seeking long-term, extensive and large-scale "economic cooperation" with the united states and other western countries. apart from expanding the "traditional trade form", they feverishly preach development of "various unique new forms of economic relations" including "industrial and production cooperation" with the west. they seek to build "big industrial complexes" in the soviet union with western funds and technology, and request from western banks

long-term credits in thousands of millions of u.s. dollars. for this end, soviet revisionist bosses from brezhnev down have toured western countries in the past few years, begging everywhere for broader "economic cooperation".

the "head" took the lead, and the "community" members followed suit in establishing economic relations with the west. leaders and the press of these countries stressed again and again that "cooperation" within the "community" of the soviet revisionists "does not mean in any circumstances restriction" on the economic relations of the comecon members with other countries, and that "international specialization must not apply only" "within the community". they should, therefore, in the light of their own interests, "actively develop mutually beneficial economic ties with capitalist countries".

over the past decade and more, the soviet revisionists have, through the comecon, controlled most of the foreign trade of the east european countries. the volumes of their trade with the soviet union account for one-third to four-fifths of their foreign trade. with the expansion of their economic relations with western europe, japan and the united states, there has been a marked increase in the growth rate of trade between east european comecon members and "developed" capitalist countries since the mid-1960s. the soviet revisionists demand that the east european countries commit themselves, in the current five-year plan period (1971-1975), to ensure a comparatively faster increase in trade among comecon members, trade with the soviet union in particular, than with the west. but official data of the east european countries show that their trade with the west in this period increased much faster than their trade with the soviet union. for example, poland's trade with the west increased by more than 57 per cent in the three years ending 1972, while polish-soviet trade shows an increase of merely a little over 19 per cent in the same period. from 1968 to 1972, trade between hungary and the west increased by 84 per cent, while hungarian-soviet trade rose only by just over 50 per cent. similar trends of development have also appeared in bulgaria, east germany and czechoslovakia.

most of the imported machinery and equipment of the east european countries used to come from the soviet union. these countries were also dependent on the soviet union for most or all of the fuels and raw materials for their industries. they are now trying to change this state of affairs. hungary holds that the import of "modern technological equipment and many important raw materials" from "developed capitalist countries" is "indispensable" to some of her industries. poland openly professes the "fundamental significance" of such imports from the west on a larger scale. machinery and equipment now account for 38 per cent of czechoslovakia's imports from the west as against 16 per cent 14 years ago. this cannot but

arouse grave apprehension among the soviet revisionists who have always regarded the comecon members in east europe as a dumping ground for bulky and inferior soviet machinery and equipment.

apart from the development of trade ties, the east european comecon members in recent years have also established and developed other forms of economic relations with the west such as "production cooperation" between enterprises. credit ties and the purchase of western patents. according to the bulgarian press, bulgaria has established "relations of industrial production cooperation" with west germany, austria, italy and france. the "agreements on production cooperation" signed by hungary with western countries totalled 300 by the end of last year as against 5 in 1968. in the past three years, poland has also signed "agreements" on long-term economic, scientific and technical "cooperation" or "agreements on industrial cooperation" with the united states, france, italy, britain, west germany, belgium and norway, and has bought patents from these countries.

in face of this situation, the soviet revisionist, fearing that the comecon members would each go its own way. hastily set out to mend the economic fence of the "community" and to strengthen their control over the east european countries. last september, the soviet revisionists warned the east european countries that as their economy "is not so developed", they must "rely on the common economic and political strength of the community" when they develop economic relations with the west. if "they emerge on the world arena alone", they would be fated to meet with "political pressure and economic inequality", and so on and so forth. an article in the no. 10, 1972, issue of "u.s.a. economy, politics, ideology" magazine published by the soviet union stresses that one of the u.s. objectives in eastern europe is to "alienate and set some (comecon) countries against the others" through "economic, scientific and technological ties" with the comecon. later, addressing a mass rally in hungary, brezhnev dwelt at length about "nationalism", warning hungary and other countries to be vigilant against "promises of economic gains to this or that socialist country" made by "imperialism", and against "nationalist prejudices" revived by the imperialists "with the most cunning flattery". moscow also set in motion its propaganda machine to rebuke some east european countries for their attempt to establish individual ties with the west european common market, charging that "this will bring one or another socialist country into the sphere of influence of the capitalist market".

it is entirely within the sovereign rights of the east european countries to develop economic ties with anyone or to develop any form of relations. the rebukes and criticism from brezhnev and company are meant to exert "political pressure" on the east european countries in order to maintain "economic inequality".

in fact, the soviet union's economic ties with the west in recent years have developed much faster than those of any of the other comecon members. the soviet revisionists admitted themselves that from 1962 to 1972, "the volume of trade between the soviet union and industrially developed capitalist countries" increased about 2.7 times. according to figures published by "the new york times" on april 11, soviet trade with the west increased by over 40 per cent and soviet-u.s. trade doubled in 1973. but soviet trade with members of the "community" only increased by 9 per cent.

as to the development of "various unique new forms of economic relations", the soviet revisionists have left some east european countries far behind. for example, in order to "jointly develop" siberia, the soviet revisionists signed two "letters of intent" with the u.s. last year on the exploitation of natural gas, requesting from u.s. banks long-term loans of 5,000-6,000 million dollars. this year they again requested from japan loans of more than 6,000 million u.s. dollars for five development projects in siberia. the economic ties of some east european comecon countries with the west are sheer chicken feed in the face of such big deals.

as the chinese saying goes, "the magistrate ordered the burning down of people's houses while forbidding the people so much as to light a lamp". this most aptly defines what the soviet revisionists described as "voluntary respect for sovereignty, complete equality" among the comecon members exclamation but the wall of the "community" is not much good today. it is being undermined both from within and from without. the soviet revisionists' colonial rule, whatever its form, cannot be maintained for long. the present struggle of some east european countries against control is only the beginning.

CHINA AND SWITZERLAND

Swiss Guests Leave Peking for Southern China

(NCNA-English Peking, April 17, 1974)

a four-member delegation of responsible members of organizations for friendship with china in la chaux de fonds and other places in switzerland left here today to visit southern china before going home.

the delegation arrived in peking on april 11 at the invitation of the chinese people's association for friendship with foreign countries.

li en-chiu, vice-president of the host association, met and feted the delegation.

CHINA AND THAILAND

Thai Medical Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, April 17, 1974)

the thai medical delegation led by dr. sanong unakul left here on april 15 to tour other parts of china before leaving for home.

it was seen off by liu hsueh-wen, secretary-general of the chinese medical association, and representatives of peking medical circles.

while in peking, the delegation visited medical and agricultural units and toured places of historical interest and scenic spots.

CHINA AND UNITED NATIONS

Chairman Teng Hsiao-ping, Vice Chairman Chiao Kuan-hua, of Chinese Delegation to UN Special Session Leave UN for Home

(NCNA-English United Nations, April 16, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the sixth special session of the united nations general assembly and vice-premier of the state council; chiao kuan-hua, vice-chairman of the delegation and vice-minister for foreign affairs; and some members of the delegation left here for home via paris this evening.

they were seen off at the airport by: nesti nase, chairman of the albanian delegation to the special session and foreign minister; abdellatif rahal, permanent representative of algeria to the united nations; george elian, representative of the romanian delegation to the special session; g.r. zimba, vice-chairman of the zambian delegation and charge d'affaires a.i. of the zambian permanent mission to the united nations; and kwon min jun, permanent observer of the democratic people's republic of korea to the united nations.

huang hua, vice-chairman of the chinese delegation and china's permanent representative to the united nations, other members of the delegation, and members of the chinese permanent mission to the u.n. were present at the airport.

tang ming-chao, under-secretary-general of the united nations, was also present.

at the waiting lounge of the airport, chairman teng hsiao-ping and vice-chairman chiao kuan-hua had a friendly chat with the representatives from albania, algeria, romania, zambia and korea there. before boarding the plane, they warmly shook hands with all those seeing them off.

they were accorded a warm send-off by all staff members of the chinese permanent mission to the united nations when they left the building of the mission.

CHINA AND VIETNAM

Table Tennis Delegations of DRVN, RSVN, Laos (Patriotic Front) Arrive in Peking

(NCNA-English Peking, April 17, 1974)

the table tennis delegations of the democratic republic of viet nam, the republic of south viet nam and laos (patriotic front) arrived here this afternoon after participating in the second asian table tennis championships in japan.

the d.r.v.n. delegation is led by ta quang chien, the r.s.v.n. delegation by nam vinh, and the lao (patriotic front) delegation by khoun chan deng.

present at the airport to greet the delegations were diplomats of the d.r.v.n. and r.s.v.n. embassies in peking and svay bory, director of the political department of the ministry of foreign affairs of the royal government of national union of cambodia.

leading members of the physical culture and sports commission of the people's republic of china and other chinese departments concerned chuang tse-tung, yao hsiao-cheng, li ching-chuan and wang hsiao-yun were present on the occasion.

Peking Film Reception for DRVN, RSVN, Lao (Patriotic Front) and Cambodian Table Tennis Players

(NCNA-English Peking, April 19, 1974)

the physical culture and sports commission of the people's republic of china gave a film reception this evening in honour of the table tennis delegation of the democratic republic of viet nam led by ta quang chien, the table tennis delegation of the republic of south viet nam by nam vinh, the table tennis delegation of laos (patriotic front) by khoun chan deng and cambodian table tennis players in peking.

CHINA AND YEMEN (ARY)

Vice Premier Li Hsien-nien Meets Public Health Delegation from Arab Republic of Yemen

(NCNA-English Peking, April 17, 1974)

vice-premier li hsien-nien met and had a cordial and friendly conversation here this afternoon with all members of the public health delegation from the arab republic of yemen led by mohamed k. al-aghbari, adviser to prime minister hassan maky.

present at the meeting were minister liu hsiang-ping and vice-minister huang shu-tse of public health and leading members of organizations concerned.

abdo othman mohamed, ambassador of the yemen arab republic to china, was also present.

Leader of Public Health Delegation from Arab Republic of Yemen Gives Banquet in Peking

(NCNA-English Peking, April 18, 1974)

mohamed k. al-aghbari, adviser to prime minister hassan maky of the arab republic of yemen and leader of the public health delegation, and his wife gave a banquet here this evening.

among the guests were minister liu hsiang-ping and vice-minister huang shu-tse of public health, vice-foreign minister ho ying, and leading members of organizations concerned, as well as representatives of medical circles.

attending were abdo othman mohamed, ambassador of the yemen arab republic to china, and his wife; alawi abdul-rahman assakaff, ambassador of the people's democratic republic of yemen to china, and his wife; and officials of the two embassies in peking.

delegation leader mohamed k. al-aghbari and minister liu hsiang-ping proposed toasts at the banquet.

yesterday evening, abdo othman mohamed, ambassador of the yemen arab republic to china, gave a banquet here in honour of the delegation's visit to china.

INTERNATIONAL ORGANIZATIONS

Chinese Tele-Communications Delegation Leaves for Geneva

(NCNA-English Peking, April 17, 1974)

The Chinese Tele-communications Delegation led by Liu Yun-chou left here for Geneva by air this morning to attend the World Administrative Radio Conference for Maritime Mobile Tele-communications sponsored by the International Tele-communication Union.

SECOND ASIAN TABLE TENNIS CHAMPIONSHIPS

Unite Asia Through Table Tennis

Commentary by NCNA correspondent

(NCNA-English Peking, April 17, 1974)

the second asian table tennis championships which concluded triumphantly in yokohama on april 15 constituted a new contribution to strengthening the asian people's unity and promoting the popularization and advancement of asian table tennis.

grand meeting of unity and friendship

the second a.t.t.c. took place amidst a new upsurge of the struggle of the countries of the third world against imperialism and hegemonism and for upholding national independence and state sovereignty, protecting national resources and developing national economy. it was another grand meeting of unity and friendship of the asian table tennis world.

table tennis in asia has made encouraging progress since the first congress of the a.t.t.u. and the first a.t.t.c. held in 1972. the principles guiding the activities of the union as laid down in its constitution -- "equality and mutual respect among union members, big or small" and "democratic consultation" -- have gained general support and acceptance among an increasing number of countries and regions. the spirit of "friendship first, competition second" is striking ever deeper roots in the hearts of the people. australia and new zealand participated in the championships together with 28 asian countries and regions. the table tennis delegations of the two oceanic countries brought to the championships not only the friendly sentiments of the oceanic people but also their own excellent performance. with the admission of the philippine table tennis association and the table tennis federation of the united arab emirates as new union members, the membership of the a.t.t.u. has increased from 16 at the time of its founding to 29. the great vitality of the new-type regional sports organization is there for all to see.

friends from north and south viet nam and laos were warmly greeted at the championships as victors in the struggle against u.s. aggression and for national salvation. the souvenirs they made out of the wreckage of piratical u.s. planes reminded asian friends of the heroic days when the vietnamese and lao brothers and sisters held rifles in tight grip to resist the aggressors. now, with table tennis bats in their hands, they were making another contribution to unity and friendship among the peoples.

when the vietnamese comrades pledged to the chinese players that they will maintain high vigilance and resolutely smash any imperialist war provocations, the chinese players reassured the vietnamese comrades, "your victories have been a source of great encouragement to us. the chinese and vietnamese peoples are comrades-in-arms forever fighting in the same trench exclamation"

table tennis players from laos received specially warm greetings during the championships which coincided with the establishment of the provisional national union government and the national coalition political council of laos.

the heroic palestinian people also sent their players to the championships, and friends of the asian table tennis world shared with them the joyful mood typical of victors. a palestinian coach said with unrestrained emotion, "we are really very glad to have made so many friends this time. it will be another source of courage and confidence to us in the struggle for national liberation, freedom and independence."

table tennis players of the third world, those from the forefront of struggle against imperialism and colonialism in particular, received a specially warm welcome in and off the tournament hall.

from beginning to end, the two-week-long championships proceeded in an atmosphere of friendship and unity. the various table tennis delegations which were greeted with cherry flowers and accorded warm hospitality in yokohama gave unstinted praise to mayor ichio asukata, the 2nd a.t.t.c. organizing committee he was leading, and japanese table tennis circles for the very difficult yet efficient work they had done to ensure the success of the championships.

the founding of the a.t.t.u. was a pioneering undertaking. a new style of sportsmanship has come into being in asian table tennis since the first a.t.t.c. many players who have taken part in the past two championships have been fired with a common belief: "friendship is more important than wins or losses." proceeding from this belief, they are inclined to feel that friendship is more precious than titles and that "wins or defeats are only temporary, but friendship lasts long." hence the desire to foster friendship and unity through competition. it has become common occurrence that a player may help his opponent to his feet in the height of game, that he may raise his hand to acknowledge a fault and suggest that the point should go to the opponent in a keen competition, that a spectator may impartially applaud any player who makes a good stroke, and that coaches of different teams may put their heads together and discuss ways of improving

the technique of their teams. all these are diametrically opposed to the perverse trend of turning sports into an instrument for making profits, buying reputation, gambling or swindling. one can foresee that this new style of sportsmanship encouraged by the a.t.t.u. will exert a far-reaching influence on international sports, sports of the third world in particular.

table tennis technique constantly improved

the 2nd a.t.t.c., at which many styles of stroke and play were displayed, afforded a comprehensive review of table tennis in asia. generally speaking, the fast-attack tactics, loop drive and chopping stroke have showed maturing and development compared with the 1st a.t.t.c. and the players of various countries and regions are now more or less balanced in their technical development. a team comprising mainly attacking players may employ chopping stroke combined with sudden offensive, and a player specialized in playing close-to-the-table drives for fast attack may often use loop shots. the technical gap between the players is therefore narrowing. this explains the complexity of the matches which were often keenly contested.

it may be noted that one-fifth of the matches played in the second stage of the men's team event were extended to eight sets or more. for instance, the democratic republic of viet nam and malaysia, iran and the philippines, new zealand and lebanon, india and hong kong, new zealand and sri lanka all rallied to nine full sets in their matches to decide the winners. in the women's team contests, about one-fourth of the matches were played to five full sets before the outcome was known. for instance, the macao vs. hong kong match and nine other matches ran to five full sets. wins and losses were often exchanged between two teams. take the men's team event. the democratic republic of viet nam defeated india but lost to hong kong which lost to india.

during the championships, players from various countries and regions made common progress by absorbing the good points of others to make up for their own weak points. it can be foretold that by learning from each other and exchanging experience in the spirit of "friendship first, competition second," asian table tennis players are bound to further raise their technique in an all-round way.

up-and-coming players keep emerging

up-and-coming players are maturing steadily. at the second asian table tennis championships, 13-year-old yap chin boon of singapore put up a spirited performance in face of ace players such as japan's tokio tasaka and yujiro imano. iraq's junior player salah ali baker

assiduously studied various strokes and modestly learned from veteran players. as a result of hard training, he managed to take part in the competition and won a match even though he was feeling a bit unwell. china's yang yen-chun chalked up a good record of seven straight wins. with the emergence of these vigorous new forces, table tennis in asia has broad prospects of development.

table tennis teams of many countries are paying attention to the training of new players. a total of 35 junior boy and girl players under 15 participated in the championships. they came from 13 countries and regions. loke mun chong, leader of the table tennis delegation of singapore, said: "we fielded junior players in the matches on two occasions for the sole purpose of providing them with a chance to gain experience and learn from veteran players. they have been tempered in the competitions; that is the way we are training them." many veteran players regarded the training of players of the younger generation as their bounden duty. chinese player hsi en-ting unreservedly passed on his technique of service and personal experience to the younger players of other countries. some veteran japanese players organized a "friendship players' team" to help raise the technique of players of other countries. chinese coach wang chia-sheng said with feeling that table tennis in asia has grown so rapidly in recent years that he has to make higher demands of himself. he pledged that he will make new contributions to the training of young players.

flowers convey friendship and the white ball unites the four seas. the asian table tennis union has decided at its second congress that the third a.t.t.c. be held in pyongyang in 1976. it can be predicted that the flowers of friendship blossoming at the first and second asian table tennis championships will bear still richer fruits in pyongyang.

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LANGUAGE REFORM

Type-Setting Workers Are Promoters of Progress for Reforming the Written Language

- report on a forum on the reform of the written language held by the Hsinhua Printing Press in Kiangsu

by

The Chinese Language Seminar of the Department of Chinese, Nanking Normal College

(Peking Kuang-ming Jih-pao, April 10, 1974)

In the excellent situation now prevailing at home and abroad, it is necessary to step up the tempo of reform in the teaching of liberal arts and bring its militant role fully into play in the three great revolutionary movements. In accordance with Chairman Mao's teaching "The departments of art should take all society as its factory," we have held a forum together with the type-setting worker-comrades of the Hsinhua Printing Press in Kiangsu. At the meeting, the worker-comrades and us studied once again Chairman Mao's series of important directives on the work of reforming the written language, angrily criticized the fallacies spread by Liu Shao-ch'i and Lin Piao to slander and sabotage the work of reforming the written language, and in association with our own work practice, freely discussed some of the problems concerning the simplification of Chinese characters.

I. It Is Good To Simplify the Chinese Characters

The simplified characters are for serving proletarian politics and help the workers, peasants and soldiers study culture and grasp the revolutionary theories. Meanwhile, they have also created favorable conditions for reforming type-setting and printing work. The type-setting workers have for years associated with the written language. Each year, a type-setter

has to select more than 3,000,000 characters, and a proof-reader has to proof-read more than 10,000,000 characters. They are people who come into contact with and use the written language the most. As "people with real personal knowledge through practice in the world," they have the greatest right to speak on the work of reforming the written language.

Master craftsman Yao Hung-yüan with more than 30 years of working experience said: "As a type-setting worker since my youth, I have for scores of years been in association with the Chinese characters, and have suffered much from them. In the old society, where could workers like us be in a position to study culture? If a type-setting worker had a senior primary school education, he would be considered to be very fortunate. However, there are really too many Chinese characters, and in a set of copper master mold, there are about 10,000 characters. On top of that, there are characters with complex structural form difficult to recognize and difficult to differentiate, and this is definitely not a good line of work. There are a good number of characters in the manuscripts that we do not understand, and mistakes are often made in the selection of types, and this brings a great deal of inconvenience to the proof-readers. In 1955, the Committee for the Reform of the Chinese Written Language and the Ministry of Culture promulgated the "Table for the First Group of Adjusted Variants" and in 1956, the State Council again promulgated the "Draft Proposal for the Simplification of Chinese Characters." In this way, more than 1,180 characters have been simplified among the total number of Chinese characters in common use, and the simplification of the character form of many characters has brought great convenience to us type-setting workers."

Master craftsman Ch'en Min, a woman type-setting worker, has joined the press for more than a dozen years. She also said with deep emotion: "Before the simplification of the Chinese characters, there were many characters and the character-type trays occupied a great deal of space. A work day of eight hours was most exhausting, and that was even more so for the woman comrades. Now that the character-type trays have been reformed, the selection of the No. 5 character-types could basically be carried out on a swivel-stool. This not only lightens the intensity of labor, but also improves work efficiency. We hope that the Chinese characters can be continuously simplified to limit the number of characters within a certain scale. We are always thinking how good it will be if the Chinese characters can one day be changed into phonetic spelling, so that we will no longer have to pick up the types one by one manually, but could press button to control the automatic setting of types. We firmly believe that dear old Chairman Mao's directive, "Written language must be reformed, and it is necessary to take the orientation of phonetic spelling in common with the written language of the world" will certainly be realized.

After the simplification of Chinese characters, the selecting of character-type has become easier and proof-reading work has also improved. Master craftsman Ts'ao Ch'eng-cho, a proof-reader, said: "In the past, we proof-readers were most afraid of variants. Take the character 'ch'uang' (窗) for example. It can be written in six different ways as (窗, 窓, 窗, 窻, 牕, 牕). All these six characters are included in our trays

of character-types. In the printing of a book, the form of the same character used must be consistent throughout the book, and it would never do to use the character (宮) first and the character (㠯) afterward. These variants alone are enough to make our proof-reading work very hectic. Now, with the variants abolished and the character form unified, such unnecessary trouble has basically been solved. This is why I say the simplification of Chinese characters is a good thing."

Swindlers of the Liu Shao-ch'i and Lin Piao type spread rumors to mislead the public, and nonsensically said that the work of simplifying the Chinese characters "would make us suffer in the long run." This was an attempt to vilify and sabotage the work of reforming the written language. A handful of class enemies always hate the victorious development of the cause of Chinese revolution and construction to the bone and are extremely afraid of it. They conspire to topple the dictatorship of the proletariat and restore capitalism, and consequently they devise all ways and means to sabotage the learning of culture and the study of Marxism-Leninism and Mao Tse-tung's thought by the broad masses of workers, peasants and soldiers. This is not at all surprising, because all exploiters and their agents "are unwilling to let the workers and peasants raise their heads politically and also unwilling to let the workers and peasants raise their heads culturally."

II. The Tempo of the Simplification of Chinese Characters Must Be Stepped Up

Things are moving, changing and developing. With the old contradictions solved, new contradictions will again emerge. This also applies to the work of reforming the written language. In 1955, the "Table for the First Group of Adjusted Variants" was published and in 1956, the State Council promulgated the "Draft Proposal for the Simplification of Chinese Characters" for the practice of simplification both in form and quantity, at the same time thus initially solving the questions of simplifying the character form and reducing the number of characters. In the past ten years, new simplified characters created by the masses have incessantly emerged. Especially during the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius, with the workers, peasants and soldiers all throwing themselves into the battle writing big-character posters and articles for mass criticism, the frequent use of Chinese characters has made the existing simplified characters far from sufficient to meet the need. Therefore, more and more simplified characters have been created and used on an ever-widening scope. How should this question be look at?

The master craftsmen of the type-setting workshop aptly declared: When we first came into contact with these new simplified characters, we showed resentment. We always grumbled at the comrades who wrote manuscripts for their not using the standard simplified characters already approved and for trying to go beyond the limit. Later, with the appearance of more and more new characters not only in manuscripts but also in public places, vegetable markets, stores and almost everywhere, they became a powerful current which one could stem. For example, such simplified characters as ch'i "氵" (漆), ch'i "口" (器), hsieh "娃" (鞋), mao "帽" (帽), kao "羔" (糕),

fu "付" (腐, 傅, 副), sai "宷" (賽), hsin "伩" (信) and ling "另" (零) are no longer restricted to a certain sector or to a certain line of trade, but have a widespread mass foundation.

The creation of new simplified characters by the masses shows that the masses have actively translated into action their urgent demand for reforming the written language. The simplification and standardization of Chinese characters actually represent a pair of contradictions and the unity of opposites. Without the creative spirit of the masses, where do simplified characters come from? Naturally, with the people all engaged in the creation of new simplified characters, some problems will invariably appear. For example, as some people have simplified the character tseng "增" into "圴" and some into "坛" ("坛" in the table of simplified characters represents the character t'an "壇"), which is the proper one for adoption? This necessitates the department concerned to make a summing up and lay down a rule in time. That is why we say that the simplification of Chinese characters by the masses is the foundation of standardization, and standardization is a necessary condition for centralizing the wisdom of the masses and promoting the unification of the written language. The present condition is that the masses have set the pace, and the department in charge of the work of examining and affirming the reform of the written language is still unable to catch up with them. It must quickly take up the chase and step up its tempo.

Comrade Keng Yü-pin of the political work unit said: "Chairman Mao and the Communist Party have all along attached great importance to the work of reforming the written language. For the past 20 years and more, definite achievements have been scored in such fields as the simplification of Chinese characters, the popularization of the standard spoken language and the formulation and popularization of the draft proposal for the phoneticization of the Chinese language. However, the progress of the work for reforming the written language is not smooth sailing all the way, but is likewise beset with the violent struggle between the two classes and the two lines. Swindlers of the Liu Shao-ch'i and Lin Piao type have actively interfered with and sabotaged the work of reforming the written language. Through the great proletarian cultural revolution, we have settled accounts with the crimes of swindlers of the Liu Shao-ch'i and Lin Piao type, and a new situation of flourishing development has appeared in the work of reforming the written language. We hope that a new group of simplified characters will be promulgated soon to meet the demand of socialist revolution and construction.

III. Reform of the Written Language Is the Responsibility of Everyone

The reform of the written language is an important matter concerning hundreds of millions of people and the work of reforming the written language must adhere to the principle of "from the masses to the masses." The work of simplifying the Chinese characters cannot be carried out in isolation behind closed doors, and it is necessary to conduct widespread propaganda and to mobilize the masses.

Master craftsman Lü Hsiang-pao responsible for cutting new character-types said: "Some writers do not have the concept of reforming the written language in their minds. They write carelessly about what they feel like to write. We find type-setting for printing literary works for publication most troublesome. For example, the character 't'ang' (噹) used for depicting the sound of a bell, is clearly given as '当' in the standard simplified form. However, some writers still insisted on writing it as '噹,' and when corrected, they felt unhappy, and insisted on adding the radical k'ou '口.' They seemed to think that it would not do for a character denoting sound to go without the radical 'k'ou.' This is unreasonable. Again, it has been stipulated in the table for variants that the character 'yen' (咽) should no longer be used, and the character should be written as '咽.' However, when using the phrase 'lang-t'un-hu-yen' (狼吞虎咽), some writers still insisted on using the character '嚥' saying that the character '咽' is a noun whereas the character '嚥' is a verb. We are of the opinion that the character '嚥' has already been abolished, and the character '咽' should be used in its place. The department concerned should seriously implement the rule, otherwise, it will result in confusion. Now I have set two rules for myself. The first is that I will not cut new character-types for words that have been dropped from the general table of simplified characters and the table for variants. The second is that I also will not cut character-types for characters which cannot be found in dictionaries or characters which are created by writers. If I cut character-types for writers who used complicated characters or coined new characters, the number of characters would increase and the character form would become more complicated. Would that not mean taking the old road once again? This is not in keeping with the spirit of reforming the written language. We of the working class should only be promoters of progress in the reform of the written language and should never be promoters of retrogression."

The words of master craftsman Lü Hsiang-pao are most enlightening to everyone. The responsibility of the workers of the printing press is indeed very heavy, for beside doing propaganda work, they must also hold the fort. In order to popularize simplified characters, it is necessary to wage struggle against the force of habit. New things are invariably not easily accepted by people at the beginning. People recalled an incident: Once, a conference was in session in the province and we had to print documents for the conference. Among the delegates was a representative with a name containing the character liang "樑." According to rules, we changed the character to "梁." After the document was printed and distributed, this delegate telephoned to question why we arbitrarily changed his name. We informed him that the character "樑" had already been simplified into the character "梁" and referred him to the proper page and paragraph of the "Table for the First Group of Adjusted Variants." After this explanation, the delegate had no further comment. It could be seen that the work of making mass propaganda is very important.

Master craftsman and proof-reader Hsü Ch'in-fang said: "Widespread propaganda must be made of the work for reforming the Chinese written language and the masses must be fully mobilized. Comrades who are regularly associated with the written language must set an example with their own conduct. We hope that in the future, writers of manuscripts would write as clearly as possible,

and use characters according to the rules. The structure of Chinese characters is already very complicated and if the writers write in the running hand script, then the work of proof-reading will be even more difficult. At times, for the sake of clarifying a single character, we invariably had to look through several volumes of reference works ranging from the Hsin-hua Tzu-tien to the K'ang-hsi Tzu-tien, and it was not an easy task to correct a character. But to our dismay, in the second or third revision, it was recorrected again to the original form because the writer did not cooperate closely with us."

After listening to what these comrades said, the teachers taking part in the forum were greatly enlightened. This is really how things stand. When writing manuscripts, we only want to make things easy for ourselves and never pay attention to whether or not the standard characters are used and whether or not our manuscripts are legible. We even think that the use of the running hand script is unimportant for everything will show up clear and tidy when printed. Actually, this is a question of attitude in writing, a question of writing habit and a question of mass viewpoint. When writing an article or publishing a book, the writer has of course to expend much energy, but he also cannot cut himself off from the diligent labor of the worker-comrades. This is why we must put ourselves in the position of the worker-comrades, respect their labor, cooperate and hold the fort with them, and strive to improve the quality of the publications together.

The representatives of the worker-peasant-soldier students of the Department of Chinese also spoke at the meeting. They said: The reform of the written language is an inevitable historical development. In the history of China, during the period of transition from the slave society to the feudal society under the reign of Emperor Ch'in Shih Huang, the first reform of Chinese characters was successfully carried out. Ch'in Shih Huang unified the different forms of character of the six states into the hsiao chuan script and also adopted the li shu script which was widely circulated among the people to meet the political, economical and cultural demands of the newly emerging feudal state for the benefit of social development. Naturally, the far-reaching significance of the reform of the written language today cannot be compared to by any language reform in history. As students of the Department of Chinese and the future teachers of the people, we should actively take part in the reform of the written language. The reform of the written language is closely related with the proletarian revolution in education and it can play a positive role in alleviating the burden of study, shortening the period of schooling and improving the quality of teaching. We must under the guidance of the basic line of the Party, carefully integrate the work of reforming the written language with reforming the method of teaching, and strive to implement still better the policies of the Party bearing on spoken language and written language and its proletarian educational policies.

* * *

Welcoming the "Broadcast Forum on Phoneticization of Chinese Language"

by

Liang Ts'un-hsien (梁存贤)

(Peking Kuang-ming Jih-pao, March 25, 1974)

On March 15, 1974, the Central People's Broadcasting Station began to transmit a program called the "Broadcast Forum on Phoneticization of Chinese Language." This is a happy event in the cultural life of the Chinese people, and we warmly welcome it. It reflects the new aspect of prosperity on the cultural battlefront under the impetus provided by the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius and the excellent situation in the work of reforming the written language.

Promoting the "Draft Proposal for the Phoneticization of Chinese Language" is one of the three current tasks for reforming the written language, and an important measure for implementing Chairman Mao's great directive, "The written language must be reformed, and it is necessary to take the orientation of phonetic spelling in common with the written languages of the world." Facts over the past ten years and more have proved that the phoneticization of Chinese language is an effective instrument for helping the workers, peasants, soldiers and cadres as well as school teachers and students to understand and study the standard spoken language, and it has played a positive part in serving the three great proletarian revolutionary movements.

Chairman Mao always attach great importance to the work of reforming the Chinese written language, and he has not only clearly indicated to us the orientation but also pointed out the concrete method and procedure. Proceeding from the aspiration and fundamental interests of the broad masses of revolutionary people, our Party has all along actively supported the "Draft Proposal for the Phoneticization of Chinese Language." However, the bourgeois rightists and their agents such as swindlers of the Liu Shao-ch'i and Lin Piao type have always maliciously cursed and sabotaged the work of reforming the written language and vainly attempted to prevent the popularization of the draft proposal for the phoneticization of Chinese language and smother this newborn thing. Because of this, the popularization of the "Draft Proposal for the Phoneticization of Chinese Language," like the growth of any other newborn thing, is also not plain sailing but is fraught with the acute struggle between reform and restoration, violent class struggle and the two-line struggle.

In old China, the laboring people were subjected to the ruthless political oppression and the marrow-sucking economic exploitation of the exploiting classes, had to struggle desperately to keep alive. How could they have any opportunity to study culture? In addition to this, because the Chinese characters are difficult to understand, difficult to write and

difficult to remember, this kind of written language became the instrument for the privileged class to exercise reactionary rule. The tyrannical landlord Huang Shih-jen forged a "bill of sale" and attempted to take Hsi-erh away by force. Yang Pai-lao put up a strong resistance, but he died in disappointment in the former man-eating society. How numerous are the examples of such tragedies in old China! After liberation, the laboring people have become their own masters and they have a pressing need to master culture so that they may take part better in socialist struggle and production struggle.

Under the wise leadership of Chairman Mao, the aspiration of the broad masses of laboring people has gradually become a reality. The emergence and popularization of the "Draft Proposal for the Phoneticization of Chinese Language" is of very great help to the learning of culture, and hence the study of revolutionary theory, by the workers, peasants and soldiers. However, a handful of class enemies are apprehensive and concerned. They hate it to the bone and are mortally afraid of it. Liu Shao-ch'i and company frantically opposed the promotion of the "Draft Proposal for the Phoneticization of Chinese Language" and viciously smeared the adoption of the Latin alphabet by the "Draft Proposal for the Phoneticization of Chinese Language" as the "slavish comprador mentality."

We know that the Latin alphabet is wealth created by the people. Having been reformed and refined by scores of nations over the past several thousand years, it has been adopted by most countries in the world as symbols for writing their national languages, and is extensively employed in all spheres of science and as signs for international use. The adoption of the Latin alphabet by the "Draft Proposal for the Phoneticization of Chinese Language" has actually embodied Chairman Mao's policy of "making the past serve the present and foreign things serve China." Its employment not only benefits the people of our country, but also the exchange of culture, science and technology with other countries of the world. In slandering the adoption of the Latin alphabet in the "Draft Proposal for the Phoneticization of Chinese Language" as a "slavish comprador mentality," they are actually employing the despicable tactic of "a thief crying 'stop thief'" habitually used by the bourgeoisie to oppose the proletariat. Those who really worship and fawn on the foreigners are actually slaves of their kind who wholeheartedly want to throw themselves under the patronage of Soviet revisionism and prostrate themselves at the feet of the foreigners! Have there not been enough cases of such groups of national black sheep who worshipped and fawned on the foreigners and had their vicious features exposed by the revolutionary people?

A handful of bourgeois rightists still nonsensically say that the "Draft Proposal for the Phoneticization of Chinese Language" was carried out by a handful of people behind closed doors and has only been discussed by a small number of ardent supporters. Facts are more convincing than eloquent theories. We know that in the process of producing and drawing up the draft phoneticization proposal, the broad masses of people had very enthusiastically taken part in this line of work and offered many valuable suggestions. It had been extensively discussed, repeatedly examined and revised many times before it was submitted by the State Council to the National People's Congress for

discussion and approval. In the course of promoting this draft proposal, Liu Shao-ch'i and company used every despicable method and set up every barrier to sabotage its promotion. They were extremely hostile to the adoption of the phonetic alphabet in language textbooks for primary schools. They devised all ways and means to restrict its use and even attempted to cut away the teaching of phonetic spelling in primary schools.

For the sake of promoting the counter-revolutionary revisionist line, swindlers of the Lin Piao and Ch'en Po-ta type sabotaged the revolution in education for schools and opposed the work of reforming the written language with a changed tactic. Political swindler Ch'en Po-ta knew nothing about the standard spoken language himself, but he shamelessly said: "Why do the Chinese people still have to study the Chinese language?" All this has fully exposed their counter-revolutionary features. In the vigorous and dynamic great cultural revolution and the movement to criticize Lin Piao and rectify the style of work, the revolutionary masses have settled accounts with them for their counter-revolutionary crime in sabotaging the work of reforming the written language.

Under the guidance of Chairman Mao's revolutionary line, the work for promoting the phoneticization of Chinese language is once again developed with vigor and an unprecedented excellent situation has appeared. This "Broadcast Forum on Phoneticization of Chinese Language" jointly sponsored by the Committee for the Reform of the Chinese Written Language and the Central People's Broadcasting Station is the result of our firm adherence to the basic line of the Party and our struggle against the counter-revolutionary revisionist line as well as a victory for Chairman Mao's revolutionary line. It is a victory for the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius.

What are the benefits in promoting the "Draft Proposal for the Phoneiticzation of Chinese Language"?

In the first place, the phonetic alphabet can provide phonetic symbols for Chinese characters and help the learning of culture. The teaching of spelling in primary school will lighten the burden of learning. Recently, we made an inspection of the teaching of a language course in a certain primary school. The primary school students had expertly mastered spelling and could use it to read a piece of lesson fluently. They could also study on their own and were able to carry out study in a lively and vigorous manner and improve their standard of language. The students also made use of the phonetic instrument to help themselves in studying extra-curricular reading matter, writing letters, diary and big-character posters and making revolutionary mass criticism. This was also of advantage to their receiving revolutionary ideological education and taking part in social struggle at a tender age.

In the second place, the phonetic alphabet helps people in dialect-speaking areas learn the standard spoken language properly. Chairman Mao has issued the call: "All cadres should learn the standard spoken language." Learning the standard spoken language is essential to socialist

revolution and socialist construction. The draft phoneticization proposal is formulated according to the system of pronunciation of the Peking dialect. It can be used for correcting accent and also for finding out the corresponding law between dialects and the standard spoken language, so that the study of the standard spoken language can be made more systematic and concise and the standard spoken language can keep on improving.

In the third place, the "Draft Proposal for the Phoneticization of Chinese Language" can be used as a common foundation for creating and improving the written languages of various nationalities in our country. It is of great political significance to strengthening unity among the people of various nationalities, promoting mutual learning and exchange of culture among the nationalities and consolidating the dictatorship of the proletariat. At present, Sinkiang is actively promoting new written languages for the Uighurs and Kazakhs on the basis of the "Draft Proposal for the Phoneticization of Chinese Language."

Finally, the "Draft Proposal for the Phoneticization of Chinese Language" can also help foreigners study the Chinese language. This will play a definite role in promoting cultural, scientific and technological exchange in the world, strengthening learning from each other among the revolutionary peoples and dealing a blow to imperialism, revisionism and reaction.

Apart from this, the draft phoneticization proposal has also its use in other fields. For example, it can be used for transliterating the names of Chinese persons and places in documents, books and newspapers for foreign consumption and for compiling indices. For the past ten years and more it has offered effective service to socialist revolution and construction. Henceforth, we must keep on expanding its range of use and let it play an even still greater role.

We are worker-peasant-soldier students and new recruits on the battlefront for reforming the written language. We must firmly implement Chairman Mao's directive on the reform of the written language, and do more work in promoting the "Draft Proposal for the Phoneticization of Chinese Language." We are sure that this "Broadcast Forum on Phoneticization of Chinese Language" will achieve very good results.

* * *

Adopt Diverse Methods To Simplify the Chinese Characters

by

Chang Sheng-lin (张胜林) of the Fushun Electrical Appliances Plant

(Peking Kuang-ming Jih-pao, March 25, 1974)

I am a young worker, and apart from participating in labor in the plant, I also have to do a bit of propaganda work. During the practice of the three great revolutionary movements, I deeply feel that the work of reforming the written language is for the sake of serving the broad masses of workers, peasants and soldiers and is of benefit to their learning of culture and study of Marxism-Leninism and Mao Tse-tung's thought. I am of the opinion that diverse methods should be adopted to continue the simplification of Chinese characters so as to meet current requirements.

1. Use the Method of Adopting Phonetic Loan Characters To Simplify the Number of Chinese Characters

The adoption of phonetic loan characters can to a certain extent simplify the number of Chinese characters. The method of using phonetic loan characters had long been put in practice in the past. In the Yin dynasty, some people already wrote "有凤" as "有凤" and substituted "凤" with "凤." In the "Biography of Eastern Yuen" in the Records of the Historian, there appeared the sentence "不战而耘" in which the character "耘" was substituted for the character "隕." From this, it can be seen that in ancient times, homonyms or characters with similar pronunciation could indeed substitute for one another. At present, the method of using phonetic loan characters is also popular among the masses. We often see electricians writing "插座" as "叉座" and peasants writing "插秧" as "叉秧," and people are all able to recognize them without making any mistake. Naturally, homonyms or characters with similar pronunciation can only be used for one another under conditions which will not cause confusion in meanings, and their use cannot proceed from personal wishes, no matter how fine they may be, without taking into consideration the existing condition in the use of Chinese characters. In adopting the method of monosyllabic characters, the excessive reduction of the number of Chinese characters all at once will naturally create confusion in the use of Chinese characters.

Will the method of using phonetic loan characters lead to confusion in the meaning of a phrase? As long as this is carried out by means of the method of serious study and rational application, such a phenomenon will not occur. For example, the character "鲤" in "鲤鱼," the character "悝" in "悝吝" and the character "彗" in "彗星" can all be substituted with phonetic loan characters. These characters are merely phrase factors in polysyllabic phrases, and even if we write "鲤鱼" as "里鱼," "悝吝" and "千吝" and "彗星" as "会星," they also will not give rise to misunderstanding among people. There is also nothing wrong in

changing "蟋蟀," "蚯蚓," "葫芦." and "靰鞡" into "悉率," "丘引," "胡卢" and "兀拉." In this way, the number of Chinese characters can be reduced, and because fewer strokes are called for in writing the phonetic loan characters, they will be easier for the masses to learn and more convenient for them to use.

2. Use the Method of Substituting and Simplifying the Phonetic Side To Simplify the Chinese Characters Structurally

The phonetic side of Chinese characters plays the part of denoting the sound. For the sake of making the simplified characters easier to read, when simplifying Chinese characters, we should pay full attention to this salient feature. The phonetic side of "犧" is "羲," which can be replaced by the homonym of "西," and the phonetic side of "襯" is "親" which can be substituted by "寸," a character with similar pronunciation. The use of homonyms or phonetic sides with fewer strokes but of similar pronunciation is one of the methods for simplifying the Chinese characters. At present, the use of "垠" in place of "壤," the use of "灬" in place of "爆," the use of "辺" in place of "道" and the use of "忄万" in place of "慢"--popular among the people--is based on this method. Under the same principle, the phonetic side of "辱" in the character "褥" can also be replaced by the character "入" which has a similar pronunciation.

Simplifying the phonetic side of the Chinese characters is also a method for simplifying the Chinese characters. The phonetic side of "機" is "幾," which has already been simplified as "几." This method of simplifying the phonetic side is also popular among the masses. In our factory, we have an attendance inspector who, when writing the names of people, writes the character "霖" as "零." If this method of writing is promoted, then "假," "遐," "瞎" and "葭" can all be simplified into "仸," "迠," "盱" and "芼," which will be welcomed by the masses.

The elimination of a certain part of the phonetic side is also a method for simplifying the Chinese characters. The simplification of "盤" into "盘" and "標" into "标" are both based on this method. This method could be seen in "Lyric for Mu-lien-chi" in which the character "搗" was written as "擣" and the character "哥" was written as "訶." (See: Table of Vulgar Characters Since Sung and Yuan Dynasties) At present, the simplification of the character "浸" into "汐" which is popular among the masses also follows this method.

3. Use the Method of Substituting and Simplifying the Radical To Simplify the Chinese Characters Structurally

In simplifying the character "願," the radical "页" is replaced by the radical "心" and in simplifying the character "骯," only the part of "月" in the radical "骨" is retained. This method is known as the method of substituting and simplifying the radical of Chinese characters. We feel that the use of this method to change some radicals is entirely feasible. For example, if the radicals of "豕" and "豸" are simplified into the

radical of "犭" (so long as it does not repeat characters formly containing the "犭" radical), there is no reason why this cannot be put into practice. Since "貓" can be simplified into "猫," then "豺," "豹," "貂" and "貉" can also be simplified into "豺," "豹," "貂" and "貉." In this way, four strokes can be eliminated from each character in the radical alone, and also the grouping of characters under one radical will reduce the number of characters.

4. Change Non-Phonetic Characters with More Strokes into Phonetic Characters with Fewer Strokes

In order to make the written language develop along the phonetic direction, it is necessary to change the non-phonetic signs into phonetic signs. In the past, this had already been done in the simplification of characters. For example, the simplification of the characters "華," "畢" and "遲" into "华," "毕" and "迟" could denote the sound. If we change the character "箕" into "㪚," we not only can express the meaning of the radical, but also can make the phonetic side more consistent with the pronunciation of contemporary Chinese language. This method is consistent with the law governing the development of Chinese written language and is also convenient for the masses to study and use.

Finally, let us discuss some views on making use of simplified characters and simplified radicals to continue simplifying Chinese characters. We have already done a great deal of work in this connection. The 1,754 simplified characters contained in the third table of the "General Table of Simplified Characters" are anologized from the simplified characters and simplified radicals of the second table. However, we are still far from satisfied. For example, since such characters as "僕" and "撲" can be simplified into "仆" and "扑," then the characters "濮," "璞," "蹼" and "鏷" should also be simplified into "泴," "玨," "趴" and "钋." Again, since the characters "據" and "虡" can be simplified into "据" and "剧," then the characters "遽" and "醵" should also be simplified into "遒" and "酷." There are numerous examples of this kind and we should make use of the Chinese characters already simplified as radicals and continue with the simplification of still more characters and carry out the work for simplifying the Chinese characters more properly.

In accordance with Chairman Mao's teaching, "In a sense, the fighters with the most practical experience are the wisest and the most capable," the broad masses of workers, peasants and soldiers have freed their minds of restrictive ideas, emancipated themselves ideologically and scored definite achievements by actively participating in the work of reforming the written language. This is a criticism of the idealist conception of history based on "the wise of the highest class and the stupid of the lowest class" as propagated by Lin Piao and Confucius. Through making extensive and penetrating criticism of Lin Piao and Confucius, the work of reforming the written language of China will certainly be able to advance victoriously with big strides.

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STUDY OF "ON NEW DEMOCRACY"

Armymen's Article on Criticizing Old Culture, Promoting New Socialist Culture*

(NCNA-English Peking, April 18, 1974)

"thoroughly criticize old culture and promote new socialist culture" is the title of a recent "people's daily" article written by the party branch of a company of the peking garrison as a result of a study of chairman mao's "on new democracy".

the "people's daily" and other newspapers and magazines have carried many such articles of criticism by workers, peasants and soldiers, who play an important role in the current movement to criticize lin piao and confucius.

the article points out that the dialectical relation of culture to politics and economics is clearly expounded in "on new democracy". chairman mao's theory is a powerful ideological weapon for criticizing lin piao and confucius and grasping class struggle in the field of ideology.

chairman mao says: "any given culture (as an ideological form) is a reflection of the politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter; economics is the base and politics the concentrated expression of economics. this is our fundamental view of the relation of culture to politics and economics and of the relation of politics to economics."

the article says that once this basic marxist-leninist viewpoint of chairman mao's is understood, one can see more clearly the reactionary nature of the doctrines of confucius and mencius preached by lin piao.

in the two millennia of feudal society in china, feudal culture, based on the doctrines of confucius and mencius, was in the dominant position. these doctrines reflect the politics and economics of slave society and constitute the ideology of the decaying slave-owning class. the rising landlord class opposed and despised the doctrines in its struggle against the reactionary moribund slave-owning class.

but the contradiction between the landlords and the peasants became the principal social contradiction as feudalism was established and consolidated, and the feudal ruling class used the doctrines of confucius and mencius to suppress the peasants and maintain the feudal system.

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* A translation of this article in full was carried in SCMP 5599--SCMP Ed.

in the han dynasty (206 b.c.-220 a.d.) tung chung-shu, a reactionary ideologist of the landlord class, advocated the notion that heaven determined the organization of the universe. basing himself on the theory of the "mandate of heaven" preached by confucius and mencius, tung chung-shu spread the notion that the rights of the feudal rulers was bestowed by heaven, thus creating the theoretical basis for the autocracy of the landlord class. on the basis of "the highest are the wise and the lowest the stupid" preached by confucius and mencius, tung chung-shu advocated that emperors, kings, generals and ministers were the makers of history, providing a pretext for them to enslave and fleece the peasants. the doctrines of confucius and mencius thus became the reactionary ideological weapon of the feudal landlord class for preserving the feudal system and opposing peasant uprisings and all social reforms.

chairman mao in his work thoroughly criticizes the doctrines of confucius and mencius and exposes the reactionary essence of the worship of confucius and the study of confucian classics. he says: "china also has a semi-feudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the worship of confucius, the study of the confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas."

the article refers to the two-line struggle on the cultural front before and after the noted "may 4th movement" in china in 1919. it says that the struggle before was that between the new culture of the bourgeoisie and the old culture of the feudal class. after the movement, the chinese proletariat and the chinese communist party entered the political arena, and the chinese revolution turned into a new democratic revolution under the leadership of the proletariat.

chairman mao says: "since the 'may 4th movement' things have been different. a brand-new cultural force came into being in china, that is, the communist culture and ideology guided by the chinese communists, or the communist world outlook and theory of social revolution." then this "new cultural force, in new uniform and with new weapons, mustering all possible allies and deploying its ranks in battle array, launched heroic attacks on imperialist culture and feudal culture."

the forces of feudalism in china and the imperialist forces of aggression have always been stubborn worshippers of confucius. colluding with each other, they advocated the worship of confucius and the study of confucian classics in opposition to people's revolution.

chairman mao says: "imperialist culture and semi-feudal culture are devoted brothers and have formed a reactionary cultural alliance against china's new culture."

history has proved that the big bourgeoisie in china advocated the worship of confucius and the study of confucian classics. they were the stubborn defenders and frantic advocators of feudal culture. even during the democratic revolution, the flabby and compromising national bourgeoisie maintained a thousand and one links with the feudal culture characterized by the worship of confucius and the study of confucian classics. it is only the proletariat that is thoroughly opposed to feudal culture and penetratingly criticizes the doctrines of confucius and mencius.

the struggle between those who worship confucius and those who oppose him inevitably finds expression in the communist party. the marxist-leninist line with chairman mao as its representative always opposes confucius. however, all the ringleaders of past opportunist lines worshipped confucius. their aim was to drag china back to semi-feudal and semi-colonial society.

why did the ringleaders of opportunist lines -- chen tu-hsiu, wang ming, liu shao-chi and lin piao -- preach the doctrines of confucius and mencius? there are three reasons:

first, this is determined by the historical characteristics and class status of the chinese bourgeoisie, the big bourgeoisie in particular, which the opportunists represented. the chinese bourgeoisie was very weak economically and politically, because it existed in a semi-feudal, semi-colonial country. it could not produce its own independent culture and ideology to replace the feudal ideological system. the big bourgeoisie always worshipped confucius. since opportunists in the party represent the bourgeoisie politically, the characteristics of the bourgeoisie will invariably be asserted by the opportunists. therefore, all ringleaders of past opportunist lines resorted to the doctrines of confucius and mencius. they were out-and-out worshippers of confucius.

secondly, this is determined by their need to push the opportunist line. opportunists are renegades of the proletariat. they are afraid of the marxist theories of the proletarian revolution and the dictatorship of the proletariat. in order to strip marxism of its revolutionary essence, they have to work out a counter-revolutionary theory which suits their needs. the reactionary fallacies of "benevolence and righteousness", "loyalty and forbearance" and the "doctrine of the mean" preached by confucius and mencius become their weapons in attacking the proletariat and other working people.

thirdly, the ringleaders of opportunist lines are agents in our party of the international bourgeoisie. they want to capitulate to imperialism so as to turn china into its

colony. the doctrines of confucius and mencius serve and abet the imperialists who push the ideology of servility. in the chinese history of the past century, all those who capitulated to imperialism stood for worshipping confucius and studying the confucian classics. the ringleaders of opportunist lines in the party were no exception.

in "on new democracy", chairman mao sets forth the task of overthrowing the old culture of imperialism and feudalism and building up a proletarian-led new mass culture. he says that the new socialist ideas and culture are bound to overwhelm completely the old ideas and culture of feudalism and capitalism. he points out: "there is no construction without destruction, no flowing without damming and no motion without rest; the two are locked in a life-and-death struggle."

in the historical period of socialism, this struggle goes on in a broader and deeper way. it is aimed not only at eradicating the pernicious influence of imperialist and feudal culture but also at waging a life-and-death struggle against the ideology of all exploiting classes, including capitalist culture. as early as 1957 when we had just completed socialist transformation of the ownership of the means of production, chairman mao warned: "in the ideological field, the question of who will win in the struggle between the proletariat and the bourgeoisie has not been really settled yet." he later added, "by itself the socialist revolution on the economic front (in the ownership of the means of production) is insufficient and cannot be consolidated. there must also be a thoroughgoing socialist revolution on the political and ideological fronts."

the revolution in the realm of ideology is an important part of continuing the revolution under the dictatorship of the proletariat. the handful of overthrown class enemies do not take their defeat lying down. after they are deprived of political power and their economic base is smashed, they invariably make use of the influence of the old ideology and the cultural positions they still hold to spread idealism and metaphysics and anti-party, anti-socialist, reactionary ideas to create public opinion for their counter-revolutionary restoration. vigilance against this must be high and a tit-for-tat struggle waged. unless the new socialist culture overwhelms the old culture of the bourgeoisie and all other exploiting classes, complete victory in the socialist revolution cannot be won.

our great leader chairman mao has all along attached great importance to the class struggle in the ideological field. the great proletarian cultural revolution initiated and led by chairman mao, in particular, stormed the ideological and cultural citadels of feudalism, capitalism and revisionism, ferreted out the two bourgeois headquarters that had liu shao-chi and lin piao as their ringleaders. and smashed their restorationist conspiracies.

the present movement to criticize lin piao and confucius is a political and ideological struggle to uphold marxism and oppose revisionism, and is a revolution in the realm of ideology. we must act in accordance with chairman mao's directive "read and study seriously and have a good grasp of marxism", use marxism-leninism-mao tsetung thought as our weapon to criticize penetratingly the doctrines of confucius and mencius and the ultra-right essence of lin piao's counter-revolutionary revisionist line, and conduct the criticism well and to complete success.

BURNING OF BOOKS AND BURYING OF CONFUCIAN SCHOLARS ALIVE

Jen-min Jih-pao Article on "Burning Books and Burying Confucian Scholars Alive"

(NCNA-English Peking, April 19, 1974)

"in defence of 'burning books and burying confucian scholars alive'", a recent "people's daily" article by shih ting,* gives a historical materialist appraisal of the event which he describes as a "daring act" and a "progressive measure" in "laying more stress on the present than the past".

"it was absolutely necessary at the time. we should see it from a historical point of view of the rising landlord class putting down the overthrown slave owners trying to make a come-back," he writes.

that was a major event during the period of chin shih huang's rule, although the majority of historical commentators considered it an outrageous and reactionary measure that led to the destruction of the chin dynasty. "this is an erroneous approach that distorts history and confounds right and wrong. we should make a careful analysis of the event, its content, nature and consequences," the article states. excerpts follow:

"shih chi" (historical records) by szuma chien writes that chin shih huang unified china in the twenty-sixth year of his reign (221 b.c.). this political change led to serious differences of opinion and struggle within the ruling circles over whether to strengthen or abolish centralized administrative power and whether to consolidate or undermine unification. a group of people headed by

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prime minister wang wan advocated ducal states while the governor of prisons (minister of justice) li szu, noted representative of the legalist school, opposed this. he held that the prefecture system would help consolidate unification. chin shih huang adopted li szu's proposal and "divided the country into 36 prefectures", with local officials appointed by the central authority. li szu was promoted to be prime minister not long after. but those who advocated the old ways did not give up and the struggle continued.

eight years later, that is, in the 34th year of chin shih huang's reign (213 b.c.), chunyu yueh set the struggle going anew at a grand banquet given by chin shih huang at his palace in honour of the ministers in hsienyang. at the banquet, chou ching-chen, grand scholar superintendent, praised chin shih huang's might and virtue in unifying the country and turning the rival principalities into prefectures and counties, saying that this was an undertaking of unprecedented grandeur. then up stepped chunyu yueh who insisted that the prefecture system breached the ancient legal system. chin shih huang ordered his ministers to debate the question. prime minister li szu promptly refuted chunyu yueh, saying that times had changed and the old principles could no longer be followed and the ancient rules and regulations were not worth taking as examples. he also pointed out that the scholars of the time were learning only from the old, not the new, and that they argued from the past to condemn current politics and used empty rhetoric to fool the people and unsettle their minds. therefore, he proposed that unauthorized schools of thought be abolished and their books burned; that those who dared in conversation to quote from the "book of songs" and the "book of historical documents", should be executed publicly; that those who used old precedents to oppose the new order should have their families wiped out; and officials who knew of such cases but failed to report them should be punished the same way. li szu wanted to use this method to prevent people from using old things to attack the new. chin shih huang adopted this proposal. this dealt a heavy blow at the conservative forces.

the year after the law was promulgated, that is, in 212 b.c., confucian scholars represented by hou and lu launched another attack. they criticized chin shih huang among themselves, saying that he was "stubborn and self-willed, lustful for power," and "relies solely on the law officials, and although there are seventy court scholars, their positions are just sinecures." this was obviously directed against chin shih huang

for adopting li szu's proposal and aired the grievances of chunyu yueh and the like so to prepare public opinion for court confucian scholars to seize power. the two confucian scholars, hou and lu, fled after the attack. when chin shih huang learned that they had run away, he ordered the chief counsellors to try all the scholars in hsienyang because he knew that they had also hurled insults at the court and spread rumours to deceive the people. the scholars incriminated each other and 460 of them were found guilty of breaking the law. chin shih huang then had them buried alive as a warning. this is what later became known as "burning books and burying confucian scholars alive."

chin shih huang did not have all books burned indiscriminately, nor did he intend to destroy culture. his sole purpose was to unify thinking. he burned only historical records other than those of the chin dynasty, the "book of songs" and other works of the diverse contending schools of thought in private hands. the libraries of the court scholars and all books dealing with medicine, divination and agriculture were preserved according to law. there is no doubt that the number of books chin shih huang had burned was limited. "burying confucian scholars alive" was a measure of self defence forced upon chin shih huang by the attack of slave-owning bureaucrat. his aim was to strike back at the reactionaries who advocated the old order. he did not want to kill all confucian scholars. no confucian scholars who were for the prefecture system and complied with the law were persecuted; nor were those who, though having different political views, did not engage in intrigues. examples are the confucian scholars fu sheng, shusun tung, lu chia and li yi-chi who became well-known at the beginning of the han dynasty. even after the event, chin shih huang continued to invite confucian scholars to be court scholars.

"burning books and burying confucian scholars alive" was in nature a progressive measure for "laying more stress on the present than the past" so as to oppose the usurpation of state power and a restoration. from the spring and autumn period to that of the warring states, china was going through profound social changes from slavery to feudalism. during this era slave revolts gave shattering blows to slavery and the landlord forces were rising and developing. they gradually seized political power and carried out social reforms to create feudal institutions. as a result, several hundred states were incorporated into a few big states; a new system dividing the country into prefectures replaced the old system of ducal states and the historically progressive feudal system replaced the decadent slave system. the doctrines of confucius and mencius reflected the reactionary nature of the slave-owning aristocrats who desperately attempted to restore slavery but were utterly defeated. on the other hand, the doctrines of the legalist school represented

by shang yang and han fei tzu, reflected the progressive quality of the rising landlord class which, full of vitality, carried out social changes and was victorious. chin shih huang ruled at this time. he carried forward shang yang's reforms. following the political orientation of the legalist school, he put li szu and other legalists in important positions, eliminated the six states of han, wei, chu, chao, yen and chi, and completed the unification of china. during and after the unification he abolished the ducal states and the political privileges of the slave-owning aristocracy. he created prefectures throughout the country and founded an autocratic feudal monarchy and took other measures to consolidate the unified empire and the centralized administrative power of the feudal autocracy and develop feudal institutions. but, the slave-owning aristocrats were not reconciled to their defeat and dreamed of usurping power and restoring slavery. some reactionary politicians, such as court scholars wang wan, chunyu yueh, hou, lu and their like who served as spokesmen for the slave-owning aristocrats, took over the mantle of their venerable masters confucius and mencius and obstinately stuck to the stand of the slave-owning aristocracy. they eulogized the "book of songs", the "book of historical records", used the past to disparage the present, and spread rumours to mislead the people. they advocated ducal states, opposed the prefecture system, tried to break up the unified empire, abolish the centralized administrative power of the feudal autocracy and restore slavery. without doubt their use of the past to disparage the present was reactionary. in conformity with the historical trend, chin shih huang and li szu rejected the antiquated institution of ducal states, kept to the already developed prefecture system and exposed the true features of the reactionaries in using old precedents to oppose the new order and struck blows at them. it should be affirmed that they acted correctly and it was necessary to do so.

we should affirm the effectiveness of chin shih huang's "burning books and burying confucian scholars alive". during the reign of chin shih huang, some people still kept and studied the "book of songs", the "book of historical documents" and other works of the diverse contending schools of thought, and others abused chin shih huang and the feudal institutions. but, none of the court scholars and other scholars dared to use the past to disparage the present, oppose the prefecture system and centralized administrative power. consequently the system developed fairly smoothly and the unification of the empire of the landlord class was increasingly consolidated. reviewing chinese history subsequent to the chin dynasty, we can see its extremely far-reaching effect on the continuation of the feudal society for 2,000 years. no matter what changes in the names of local administrative institutions,

the dynasties after chin advanced almost entirely within the confines of the prefecture system and, no matter how the organizational forms of the political institutions varied, the evolutions and developments were those of a centralized administrative power of a feudal autocracy. therefore, we can say that chin shih huang's "burning books and burying confucian scholars alive", in the historical setting of that time, played a positive role in consolidating the unification of a feudal empire and strengthening the centralized administrative power of a feudal autocracy.

the state machine has always been an instrument one class uses to oppress another. in the early days of feudalism replacing slavery, the feudal rulers had to counter the restorationist activities of the remnant forces of the slave-owning aristocracy in order to consolidate the dictatorship of the landlord class. "burning books and burying confucian scholars alive" was an important political measure for this purpose. but, when the forces trying to restore slavery were suppressed, the contradictions between the landlord class and the peasantry rose to the dominant position. the chin dynasty used harsh laws and severe punishments and this caused unrest among people throughout the country. the people therefore rose in resistance and struggle. the largescale peasant uprising led by chen sheng and wu kuang was a revolutionary struggle against feudal exploiters and it brought about the downfall of the chin dynasty. the chin dynasty was overthrown by a peasant revolution. the statement that "burning books and burying confucian scholars alive" brought about the destruction of the chin dynasty is incorrect and a distortion of history.

when we analyse chin shih huang's "burning books and burying confucian scholars alive" from the historical materialist viewpoint at this time we must point out that lin piao and his sworn followers condemned chin shih huang's "burning books and burying confucian scholars alive", sympathized with chunyu yueh and other scholars who were buried, reactionary forces in history, negated chin shih huang's progressive measure for "laying more stress on the present than the past", distorted history, confounded right and wrong and tried to drag society back. all this shows that they were out-and-out historical idealists. judging from the counter-revolutionary revisionist line they pushed and their crimes in betraying the party and country, they used idealist conceptions to distort history and create counter-revolutionary public opinion. their vicious motive was to subvert the dictatorship of the proletariat and restore capitalism.

chairman mao teaches: "classes struggle, some classes triumph, others are eliminated. such is history, such is the history of civilization for thousands of years." during the reign of chin shih huang, representatives of the remnant forces of decadent slave-owning aristocracy like chunyu yueh opposed the unification of the country by the chin dynasty and feudal institutions in a bid to restore slavery. the lin piao anti-party clique, which represented the bourgeoisie and the interests of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists, opposed the dictatorship of the proletariat in our era in an attempt to restore the "paradise" of the landlord and capitalist classes. however, all reactionaries who act against the trend of history are short-lived. the restorationist schemes of chunyu yueh and his like were destroyed in the class struggle between the chin and han dynasties. those of the lin piao anti-party clique were shattered to smithereens by the dictatorship of the proletariat in present-day class struggle. this is the law of historical development independent of the will of all reactionaries.

HEART SURGERY UNDER ACUPUNCTURAL ANESTHESIA

Shanghai Hospital Performs Open Heart Surgery with Heart-Lung Machine under Acupuncture Anesthesia

(NCNA-English Shanghai, April 19, 1974)

no. three people's hospital affiliated to the shanghai no. 2 medical college reports a series of over 100 open heart operations with heart-lung machine under acupuncture anaesthesia performed since april 1972 with a rate of success of above 90 per cent. this opens new horizons for operations under acupuncture anaesthesia since body temperature did not have to be lowered and complications during and after the operation were fewer than when the procedure is done under general anaesthesia, which is the usual practice.

the youngest patient was ten years old and the longest extra-corporal circulation lasted 121 minutes.

one three-and-a-half-hour operation involved repairing the rupture of an aneurism of sinus of aortic valve (rupture of the aorta to the right heart) and an inter-ventricular septal defect. the patient was fully conscious and aware of every step in the operation, but felt no pain. a sense of oppression was reported only when the patient's chest was opened and the heart-lung machine was attached for extra-corporal blood circulation. the patient also reported slight discomfort when the surgeon was manipulating the heart. the surgeon asked him to do abdominal breathing and relieved the discomfort by

providing oxygen. during the 33 minutes on the heart-lung machine, the blood pressure, pulse and breathing of the patient was fairly stable. the day after the operation, he could eat tangerines and on the seventh day began to move about. the patient is a commune peasant in taihsing county of kiangsu province.

the medical workers constantly sum up clinical experience in order to refine the procedure. early in the series, some patients lost consciousness for a time while on the heart-lung machine and certain patients went into convulsions briefly. doctors of both the chinese traditional and western schools together analyzed the cases and studied the reading of blood pressure and the rate of the flow of blood during the period of extracorporal circulation. they worked out measures to avoid the complications. they are determined to make the operations rapid, accurate, gentle and with minimum inconvenience to the patient.

at present they are concentrating on raising the analgesic effect of acupuncture anaesthesia. a small amount of accessory drugs, such as dolantin, is still required during the operation.

the success in open heart surgery with heart-lung machine under acupuncture anaesthesia was to be attributed to the movement to criticize lin piao and rectify the style of work, the movement to criticize lin piao and confucius and education in ideological and political line among the medical workers.

there was lively contention in the surgical department before the series was started. some people doubted whether acupuncture anaesthesia could be used for such complicated operations. they were afraid that while remaining conscious the patient would experience acute discomfort during manipulation of the heart.

the hospital party organization organized a marxist study course on how to carry out chairman mao's revolutionary line of medicine serving the people. those participating agreed that they must free their minds of a priori notions, servility to things foreign and national nihilism. as they deepened the criticism of lin piao they gained confidence that, if they based themselves on practice, they could dare to do what others had not yet done.

they began an intensive study of the various kinds of operations undertaken successfully with acupuncture anaesthesia and considered the advantages and drawbacks of general anaesthesia for open heart surgery.

open heart surgery under general anaesthesia usually involves hypothermia (lowering the patient's body temperature). this slows down metabolism, reduces oxygen consumption by issues and protects cells. the negative side is the frequency of metabolical disorders, arrhythmia of the heart and postoperative lung complications.

on the other hand, open heart surgery under acupuncture anaesthesia without lowering the patient's temperature is safer, simpler and more economical. it can avoid disorders of physiological function and the postoperative side-effects caused by anaesthetics. in fact acupuncture can stimulate and strengthen the patient's positive factors and adjust the functions of his body. the patient recovers faster and better after an operation, takes food and moves about earlier. but could it be done? doctors of chinese and western medicine teamed up to study the question. there was the experience of thymectomies (excision of the thymus gland) for patients with myasthenia gravis (weakness and exhaustibility of muscles) and operations for dilating rheumatic mitral stenosis. these were performed under acupuncture anaesthesia and the surgeon opened the chest and handled the heart with his fingers or a dilator. the patients did not experience unbearable pain, and recovered faster and with less difficulty than those who had the same operations under general anaesthesia.

then doctors of both schools worked out an operation technic and contingency measures. finally they did a cardiac repair and correction for trilogy of pulmonary stenosis, inter-auricular septal defect and right ventricular hypertrophy on april 19, 1972.

surgeons of the western school learned modestly from doctors of the chinese traditional school through lectures on theories of acupuncture. doctors of both schools cooperated in doing needling on themselves to find acupuncture points of fairly good analgesic effect, in accordance with the theories of ching lo (meridians, see note.) and the objective, external signs of the state of internal organs.

over the past two years their practice has yielded seven groups of acupuncture points with good analgesic effect. a small amount of local anaesthesia was used early in the series for the initial incision, opening the chest and suturing. improvement in the effect of acupuncture anaesthesia and operating skills make this no longer necessary.

(note: the theories of ching lo or meridians -- in chinese traditional medicine, meridians indicate pathways through which blood and "vital energy" circulate, linking up the acupuncture points of the body.)

INDUSTRIAL OUTPUT

Political Movement Promotes Industrial Production in Northeast China

(NCNA-English Shenyang, April 19, 1974)

workers of northeast china's major heavy industrial centre of liaoning province have done well in both revolution and production during the movement to criticize lin piao and confucius. the province set a record for gross industrial output in the first quarter of this year. it was 8.6 per cent above the figure for the same 1973 period.

marked increases were registered in the output of 54 major items, including steel, iron ore, dressed coal, electricity, crude oil, mining equipment, diesel locomotives, lorries, tractors and cotton cloth. the increases for 19 items were between 10 and 20 per cent, 14 more than 20 per cent and five more than 100 per cent, compared with the first quarter of 1973.

the deepening movement to criticize lin piao and confucius is a great impetus to industrial production. under the leadership of the liaoning provincial party committee, the industrial workers have acted as the main force in this political movement. they sharply criticized lin piao's crimes in attempting to restore capitalism by copying confucius' "restrain oneself and return to the rites" and got a clearer understanding of the ultra-right essence of lin piao's revisionist line. the workers said: "lin piao was bent on restoring capitalism. we intend to speed up our socialist construction to help consolidate the dictatorship of the proletariat." the political movement generated great enthusiasm among them.

the workers of the anshan iron and steel company, china's biggest, raised the slogan: "produce more and better steel and speed up socialist construction." the company's dozens of plants worked in close cooperation and raised steel output quickly. average daily output in march was 14 per cent more than the february figure.

the shenyang railway administrative bureau tapped its production potential to set an all-time high for total freight volume handled in the first quarter of this year. it overfulfilled its transportation quotas for coal, ore and other major goods.

implementing the principle "grasp revolution and promote production", leading cadres of various plants strengthened leadership over the political movement and production. members of the party committees of the talien steel mill and the shenyang heavy machinery plant went to workshops

and working groups and summed up the advanced experience of the workers. both fulfilled their state production plans in the first quarter.

workers, cadres and technicians criticized lin piao's fallacies "the highest are the wise and the lowest are the stupid" and "the masses are backward". they made technical innovations to tap the potential of old industrial enterprises. shenyang, luta, fushun, penchi and fuhsin report 2,771 innovations already this year. the huatung copper mine adopted new floatation dressing equipment. this eliminated the need for more than one hundred motors and tripled the designed dressing capacity. workers of the fushun steel mill succeeded in spraying oil in electric furnaces after a month's efforts. this new method speeded up steel making and cut the consumption of electricity.

AMATEUR THEATRICAL ACTIVITIES

Amateur Theatrical Activities in North China Hsien

(NCNA-English Taiyuan, April 19, 1974)

the amateur theatrical activities of hsiyang county in north china's shansi province use revolutionary art and literature to praise socialism and criticize revisionism. recent items full of revolutionary militancy criticize lin piao and confucius.

hsiyang county is an outstanding unit in china in learning from tachai, national pace-setter in agriculture, which is located in this county.

all 411 production brigades have their own theatrical groups. in all, 16,000 people regularly take part in these activities. over the past few years, the county has held two major amateur theatrical festivals every year.

the tachai brigade has been a pace-setter in this work, too. its theatrical group presented six items criticizing lin piao and confucius at a recent county theatrical festival. during the past two decades and more the brigade party branch has used revolutionary art and literature as a weapon to encourage the brigade members in socialist revolution and construction, in the light of chairman mao's teaching that literature and art operate as "powerful weapons for uniting and educating the people and for attacking and destroying the enemy".

during the period of agricultural cooperation the brigade's theatrical group composed and sang "ten superior features of agricultural cooperatives". in the early 1960's its members sang "long live three red banners" in praise of the general line, big leap forward and people's communes.

"people of tachai turn their hearts towards red sun", a song they composed during the great proletarian cultural revolution, shows their determination to carry the revolution through to the end. it is popular all over the country and has often been presented by the central people's broadcasting station. while helping combat an unusually severe drought last year, they created more than 100 poems and 60 ballads, plays and operas.

theatrical activities are also popular in the hsiaszuyueh production brigade of chengkuan people's commune. chou chu-ho is called a model propagandist by fellow villagers for his wholehearted service to the people. he has in the past 19 years composed and performed many quick-rhyme ballads and stories in honour of the revolutionary spirit of the tachai brigade and the party's basic line for socialism and in praise of new people and new events. following his example, local people have lively theatrical activities. they compose and present poems, ballads and songs and dances. when the movement of criticizing lin piao and confucius began, they put up wall newspapers and gave broadcasts and theatrical items to denounce lin piao's crimes in plotting to restore capitalism through preaching the doctrines of confucius and mencius. one of the items is "smash confucian shop", a ballad presented to the beat of gong and drum.

the fields and villages of the liuchuang brigade of tachai commune ring with poems and songs. its members began making up poems during the big leap forward in 1958. the number of amateur artists increased during the cultural revolution. more than 60 brigade members often write poems and take part in poetry contests. last year they founded a literary journal, concentrating on poetry, which has run to ten issues. they write for the journal and print it.

at the recent county theatrical festival the liuchuang brigade held a poetry contest on the stage. a few girls sang a poem in the form of questions and replies to show how every commune, every brigade in the county is eagerly learning from tachai.

peasant composer shih chang-yuan of the anyangkou brigade composed a duet for male voices "we've never seen this" for the festival. it enjoyed great popularity. this song describes how people of hsiyang county last year did all in their power to curb the worst drought in living memory and got a bumper harvest. shih chang-yuan has composed many revolutionary songs since 1958.

SPRING FARMING

Northwest China's Sinkiang Steps Up Spring Farming

(NCNA-English Urumchi, April 18, 1974)

in the sinkiang uighur autonomous region, northwest china, sowed 200,000 hectares to spring wheat by the end of march, almost one-fourth more than in the corresponding 1973 period.

commune members of multi-national sinkiang are still busy levelling land, gathering manure and sowing.

the dry turfan depression, china's lowest lying area, has finished sowing spring wheat.

the sowing of spring wheat is drawing to an end in hotien, kashgar and the tarim river areas in southern sinkiang where the climate is milder. spring sowing is being stepped up in the northern part of the autonomous region.

party organizations at all levels have strengthened their work for spring farming. a region-wide conference to learn from tachai, national pace-setter in agriculture, was convoked last february. more than 1,200 outstanding units were chosen at the conference which mapped out measures for increasing farm output.

during the spring ploughing the cadres and commune members criticized lin piao and confucius, seriously grasping revolution and promoting production.

the cadres of kashgar, which set new grain records last year, went to the grass-roots units and joined the peasants in criticizing lin piao for attempting to restore capitalism by use of the confucian precept of "restraining oneself and returning to the rites".

in the kezlesu khalkhas autonomous chou, the cadres and commune members of various nationalities cited the improvements in production year by year to repudiate lin piao's shameless slanders against the cutlural revolution. this roused the people's enthusiasm for socialist construction.
the quantity of manure gathered in the spring farming season was 80 per cent more than the corresponding 1973 period.

FISHERIES

China Gets Good Spring Catches of Fish

(NCNA-English Peking, April 18, 1974)

fishermen along
china's coast report bigger catches in the first quarter than last year.

compared with the same 1973 period, sea catches of east china's chekiang province rose threefold while catches of fish and shrimps off north china's hopei province coast doubled. state fishing teams and fishing people's communes in tientsin caught two and eight times as much respectively. cities and counties along the bac bo gulf in south china's kwangsi chuang autonomous region also reported good results.

the deep-going movement to criticize lin piao and confucius that began from the beginning of this spring under the guidance of the party fired the chinese fishermen with greater enthusiasm for socialism. cadres and fishermen in tientsin criticized lin piao for adopting the confucian precept of "restraining oneself and returning to the rites" in his bid to restore capitalism. this made them determined to catch more fish for the revolution as a concrete refutation of the reactionary fallacies peddled by lin piao and confucius. they put to sea even before the thaw set in.

when the tangku fishing team was out at sea, a strong wind rose and the temperature dropped to ten degrees below zero. the fishing boats were blocked by ice floes. the fishermen used every available means to break the ice and got to the fishing grounds. this team caught twice as much fish in the first quarter of this year as in the same 1973 period.

twelve hundred pairs of motorized junks in chekiang province broke with old time-tables and put to sea a month earlier than before. within a month, they hauled more than 40,000 tons of yellow croakers. the fishing communes and brigades in shantou administrative region of south china's kwangtung province got more than 8,000 tons of marine products in the first two months of this year.

many cadres of the marine departments went to fishing areas and joined the fishermen in studying and criticizing lin piao and confucius and went to sea with the boats. leading members of the party organizations at all levels in tientsin directed operations on the boats and helped the fishermen improve fishing gear and hauling methods. as a result, the catch per net averaged 30 per cent more than before.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Chinese and Australian Table Tennis Players Have Friendly Contest

(NCNA-English Peking, April 19, 1974)

chinese and australian table tennis players had the first friendly contest in the capital indoor stadium here this evening.

seeing the friendly contest were fu hao, vice-foreign minister, li meng-hua, leading member of the all-china sports federation, chang chun-han, leading member of the chinese table tennis association, and peter mascall, leader of the australian table tennis team, and australian ambassador to china s.a. fitzgerald and his wife.

the australian table tennis team has come to china on a friendly visit after taking part in the second asian table tennis championships. this evening, when the australian and chinese table tennis players marched hand in hand into the arena, the 18,000 spectators warmly applauded to congratulate the guest team on its success in winning fourth place in the men's team event at the second asian table tennis championships.

the youthful australian table tennis team is composed of four male players, all using the tennis grip.

the chinese and australian players had eight singles matches and two doubles matches this evening.

the australian team fielded s. knapp, c. wuvanich, p. pinkewich and r. tuckett who were the four top winners in that order at the australian 1973 national championships. the chinese team fielded liang ko-liang, wang wen-hua, yao kuo-tsai and chang tsung-lu. the players of both countries gave a tenacious play. their excellent performance drew repeated cheers from the spectators.

after the contest, chou lan-sun, coach of the chinese team who visited australia in 1972, said in an interview with hsinhua: we and the australian players are old friends. we are happy to see this evening that our old friends have made much progress. they have trained hard and developed a tenacious spirit. we have learned much from them. the australian friends' current visit to china will further promote the friendship between the players and peoples of the two countries.

CHINA AND BULGARIA

Radio Peking to Begin Broadcast in Bulgarian Language

(NCNA-English Peking, April 19, 1974)

radio peking is beginning broadcasts in the bulgarian language on april 20 (peking time) or april 19 (sofia time).

the programme will be broadcast every monday, wednesday and friday from 21:00 to 21:30 hours and 21:30 to 22:00 hours sofia time (19:00 to 19:30 hours and 19:30 to 20:00 hours greenwich mean time) on 38.5 metre wave length (7780 kilocycles) and the 26.2 metre wave length (11445 kilocycles).

CHINA AND CAMBODIA

NUFC and RGNUC Delegation Leaves Peking for European and African Countries

(NCNA-English Peking, April 19, 1974)

the delegation of the national united front of cambodia and the royal government of national union of cambodia with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the leader and ieng sary, special adviser to the office of the deputy prime minister, as the deputy leader, left here by special plane this afternoon to visit some european and african countries.

members of the delegation include minister of foreign affairs sarin chhak and minister of popular education and youth madame ieng thirith of the r.g.n.u.c.

seeing them off at the airport were:

chinese leaders yeh chien-ying and wu teh;

prime minister of the r.g.n.u.c. samdech penn nouth and madame penn nouth;

leading members of chinese departments concerned keng piao, chang tsai-chien, han nien-lung and shen chien, and chinese ambassador to cambodia kang mao-chao; and

officials of the r.g.n.u.c. chau seng, chan youran, thiounn mumm, general duong sam ol, thiounn prasith and

van piny and cambodian ambassador to china toch kham doeun.

on hand also were diplomatic envoys of albania, yugoslavia, romania, algeria, mauritania and cameroon to china.

CHINA AND CANADA

Leader of Canadian National Gymnastics Team Gives Reciprocal Banquet

(NCNA-English Peking, April 19, 1974)

francis tally, leader of the canadian national gymnastics team, gave a reciprocal banquet here this evening on the occasion of the team's visit to china.

attending were kung ke-fei, a leading member of the chinese gymnastics federation, and leading members of departments concerned, including wang to, as well as chinese coaches and gymnasts.

also present was b. evans, counsellor of the canadian embassy here.

in their speeches at the banquet permeated with a friendly atmosphere, tally and kung ke-fei pointed out that the team's current visit to china had deepened the friendship between the gymnasts and peoples of canada and china. they said that they would join their efforts to continue to consolidate and develop the friendship.

CHINA AND DENMARK

Danish Gymnastic Team Leaves Shenyang for Shanghai

(NCNA-English Shenyang, April 18, 1974)

the 22-member danish national men's and women's gymnastic team left for shanghai by train this evening after winding up its visits and friendly exhibition show in shenyang.

the danish visitors arrived here from peking by air on the morning of april 16. in the evening, the liaoning provincial branch of the chinese gymnastic federation gave a reception in warm welcome to the danish friends.

the visiting team joined the liaoning provincial men's and women's gymnastic team in a friendly exhibition show the following evening, winning acclamations from several thousand spectators.

during their stay here, the danish guests visited a factory and a kindergarten, toured sites of scenic beauty and historical interest, and attended a theatrical performance.

CHINA AND FRANCE

French Prime Minister Meets Vice Premier Teng Hsiao-ping and Vice Foreign Minister Chiao Kuan-hua

(NCNA-English Paris, April 18, 1974)

french prime minister pierre messmer met with vice-premier teng hsiao-ping, chairman, and vice-foreign minister chiao kuan-hua, vice-chairman, of the delegation of the people's republic of china to the special session of the united nations general assembly, at hotel matignon here this afternoon.

prime minister messmer had a friendly talk with vice-premier teng hsiao-ping and vice-foreign minister chiao kuan-hua.

chinese ambassador to france tseng tao was present.

vice-premier teng hsiao-ping and vice-foreign minister chiao kuan-hua arrived here from new york yesterday morning on their way home.

Teng Hsiao-ping, Chiao Kuan-hua Leave Paris for Home

(NCNA-English Paris, April 18, 1974)

vice-premier
teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly, and vice-foreign minister chiao kuan-hua, vice-chairman of the delegation, left here for home this evening by special plane after a two-day stop-over in paris.

they were seen off at orly airport by henri froment-meurice, head of the asian-oceanian affairs department of the french foreign ministry.

tseng tao, chinese ambassador to france, and other officials of the chinese embassy were present.

CHINA AND IRAQ

Iraqi National Olympic Committee Supports China's Participation in 7th Asian Games

(NCNA-English Baghdad, April 18, 1974)

the iraqi national
olympic committee supports the participation of the people's republic of china in the seventh asian games to be held in september in teheran. this was announced by the committee's secretary general adel sulaiman to the local press yesterday.

this decision was made by the committee at the april 16 meeting, he said. "the committee considers that it is the legitimate right of people's china to participate in the games. the iraqi team will compete with the chinese team in various events in order to strengthen the friendly relations between iraq and china," he added.

CHINA AND JAPAN

Liao Cheng-chih Meets Mayor of Kobe Tatsuo Miyazaki

(NCNA-English Peking, April 19, 1974)

liao cheng-chih, president of the china-japan friendship association, met and had a warm and friendly talk here this morning with tatsuo miyazaki, leader of the japanese delegation of the "kobe-tientsin friendship ship" and mayor of kobe city.

present on the occasion were secretary-general ritsuo okuma, deputy secretary-general jiro yamamoto and member ryu nakajima of the delegation.

also present were yueh tai-heng, a leading member of the china international travel service, sun ping-hua, secretary-general of the china-japan friendship association, and li shih-tseng, deputy secretary-general of the tientsin municipal revolutionary committee, who accompanied the japanese friends to peking from tientsin.

after the meeting, mayor tatsuo miyazaki left peking for home by plane.

the members of the japanese delegation of the "kobe-tientsin friendship ship" arrived in peking from tientsin by special train early this morning. in peking, more than 400 japanese friends including satoru kano, deputy leader of the delegation and vice-mayor of kobe city, and takashi nagashima, deputy secretary-general of the delegation, toured the great wall and the palace museum. they returned to tientsin this evening.

Chinese Table Tennis Delegation Visits Kitakyushu City, Japan

(NCNA-English Peking, April 19, 1974)

the chinese table tennis delegation arrived in kitakyushu city, fukuoka prefecture for a friendly visit on april 17.

the delegation had just participated in the second asian table tennis championships held in yokohama, japan.

chinese and japanese players held their first friendly match at the stadium of kitakyushu city yesterday evening.

more than 6,000 spectators, including gohei tani, mayor of kitakyushu, and leaders of local table tennis and friendship organizations, saw the match.

gohei tani addressed the opening ceremony before the match. he said that kitakyushu and china have had friendly contacts for ages. he pointed out that the visit of the chinese table tennis delegation will further strengthen the friendly ties between kitakyushu city and china.

hsu yin-sheng, leader of the delegation, said that china and kitakyushu have long had friendly contacts. the chinese table tennis delegation is willing to make effort together with friends of the city to promote generation-to-generation friendship between the two peoples.

after the speeches, the players of the two countries exchanged pennants and souvenirs.

a friendly match was held between four chinese players and four players of kitakyushu before the formal match in which the chinese men's and women's teams defeated the japanese men's and women's teams. the scores were 7:2 and 5:3.

in the course of the match the spectators warmly applauded for the fine style and excellent skill displayed by the players of the two countries.

upon their arrival in fukuoka on april 17, hsu yin-sheng, leader, and li fu-jung and hu yu-lan, deputy leaders, of the delegation called on the mayor of kitakyushu. the mayor gave a banquet that evening in honour of the chinese table tennis delegation.

CHINA AND KOREA

Chinese Gymnastics Team Leaves Peking for Korea

(NCNA-English Peking, April 18, 1974)

A Chinese gymnastics team with Wang Wen-chung as its leader and Ma Hsiao-yuan as its deputy leader left Peking by train today for a friendly visit to the Democratic People's Republic of Korea.

CHINA AND MADAGASCAR

Chinese Charge d'Affaires A.I. Calls on Malagasy Leaders

(NCNA-English Peking, April 19, 1974)

chin min-sheng, charge d'affaires ad interim of the chinese embassy in madagascar, paid courtesy calls on toazara, president of the supreme council of institutions, and fety michel, president of the national people's development council, of the malagasy republic, respectively on april 11 and 17, according to a report from tananarive.

the two malagasy leaders had friendly conversations with chin min-sheng.

CHINA AND SIERRA LEONE

Sierra Leone Ambassador to China Gives Reception to Mark Republic Anniversary Day

(NCNA-English Peking, April 19, 1974)

r.e.k. taylor-smith, ambassador of sierra leone to china, and his wife gave a reception at the embassy here this afternoon to celebrate the anniversary day of the republic of sierra leone.

present were: ku mu, minister of the state capital construction commission, liu hsiang-ping, minister of public health, ho ying, vice-foreign minister, and leading members of other departments concerned, including peng shao-hui, chen chieh, shih lin, hao chung-shih, hsiang chien and wang chih-fan.

on hand were also diplomatic envoys of various countries to china.

CHINA AND UN

Chinese Delegation to UN Special Session Triumphantly Returns to Peking

(NCNA-English Peking, April 19, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the sixth special session of the united nations general assembly and vice-premier of the state council, chiao kuan-hua, vice-chairman of the delegation and vice-foreign minister, and other members of the delegation arrived back here by special plane this afternoon.

their triumphant return was warmly greeted at the airport by chinese party and state leaders chou en-lai, wang hung-wen, yeh chien-ying, chang chun-chiao, chiang ching, yao wen-yuan, li hsien-nien, chen hsi-lien, chi teng-kuei, hua kuo-feng, wang tung-hsing, wu teh, su chen-hua, ni chih-fu, hsu hsiang-chien, nieh jung-chen, li fu-chun and ngapo ngawang jigme, vice-chairman of the national committee of the chinese people's political consultative conference hsu teh-heng, and over 4,000 people of the capital.

the other members of the delegation returning here were: alternate representatives chang han-chih and lo hsu, and staff members wang jui-lin, cheng yuan-hsing, tang lung-pin, ting chih-yu, yeh shou-tseng, liu yuan-shu, hsieh ting-yung, chao li-fan, feng yu-ping, yen lien-chun and tan hsien-cheng.

peking airport today was permeated with a warm atmosphere of unity for struggle. the streamers held by the welcomers were inscribed with the slogans: "a warm welcome to the chinese delegation to the u.n. general assembly special session on its triumphant return exclamation" "firm support for the third world countries and people in their just struggle to safeguard and win national independence, defend state sovereignty and develop the national economy exclamation" "the third world, unite to oppose the power politics and hegemonism of the superpowers exclamation" and "long live the great unity of the people of the world exclamation"

workers, members of people's communes, commanders and fighters of the chinese people's liberation army, militiamen, office cadres and students, holding red flags, joyously gathered on the tarmac to greet the delegation on its arrival. when delegation chairman teng hsiao-ping, delegation vice-chairman chiao kuan-hua and others alighted from the plane, the leading comrades of the chinese party and state present on the occasion stepped forward and cordially shook hands with them. amid the deafening sound of drums and gongs, comrades on the delegation walked round to meet the welcoming crowd. waving flowers and multi-coloured ribbons, singing and dancing, the well-wishers hailed the achievements won by the delegation at the u.n. special session alongside the

other third world countries in the struggle to oppose imperialist exploitation and plunder and transform international economic relations, and hailed the victories won by the countries and people of the third world in their united struggle against hegemony.

Present at the airport were also:

Leading members of the foreign ministry, the ministry of foreign trade and the ministry of economic relations with foreign countries chi peng-fei, han nien-lung, chung hsi-tung, ma wen-po, fu hao, yu chan, wang hai-jung, yang chi-liang, chen teh-ho, wang ming-hsiu, tang wen-sheng, li chiang, chai shu-fan, kao li-hsing, fang yi, han tsung-cheng and chen mao;

Leading members of departments under the central committee of the communist party of china keng piao, feng hsuan, lin li-yun, lo ching-chang, hsiung hsiang-hui, li li-yin, kuo yu-feng, cheng ping-nien, liu yu-fa, li chin-teh, tung hsiao-peng, yu kuang, liu chien, lung hsu, chen yung-tao, cheng chang-an, wu pao-hua, tang chang, lu tsung-ying, wang chun-ching, yin chung-wei, lu chin-tung, tsui chung-min, jen yung-chiang, wu chien, hsu chien-sheng, lin chao-mu, lu ying, chen chun, hsiao tse-yao, chu mu-chih, kuo chuan-yu, li chin, li che-fu, mo ai, wang po-ching, chang chang-hai, wang hui-teh, chang chung-shih, yeh chih-hsin, fan hua-min, huang ching-hsi, chao wen-hsing;

Leading members of other government departments liao cheng-chih, yu chiu-li, su ching, wang chen, wang kuan-lan, yuan pao-hua, tuan yun, ku hsiu-lien, sung yang-chu, liu jang-teng, chen shao-kun, yang tien-kuei, chang chen-chiang, kang shih-en, li chien-ping, chang yi-hsin, li shui-ching, chou tzu-chien, li pen-hai, kuo lu, ma yao-chi, li hsin, chang wen-pi, chien cheng-ying, yao cheng-ching, tsao lu, chen wei-chi, huang hsiao-shan, chung fu-hsiang, shen kuang, lo shu-chen, shih yi-chih, yang kuei, chu chia-yao, sha feng, yang li-kung, chang chen-hsiu, yin cheng-chen, chen hsi-yu, yang pu-wen, fan tzu-yu, kao hsiu, lin yung-ching, yen chun. chiang hui-lien, liu hsi-yao, chih chun, lou shih-chin, chou jung-hsin, yueh chih-chien, liu chung-yang, yu hui-yung, hao liang, liu ching-tang, chuang tse-tung, yao hsiao-cheng, chen yu-niang, liu wei, niu shu-shen, shen wen-chang, li chi-tai, hsiao yu-ming, peng shang-yu, wang cheng, kao chun, wang tien-fu, li cheng-fang, li yu-tang, wu hsueh, huang chung-hsueh, pien chiang, wang yi, wang yang, tsao kuang-lin, peng kuan-ti, fang chiang, tsou chia-hua, liu szu-li, wu ching-tung, li meng-fu, liu ping-ching, chia lu-feng, chiao su-fen, tseng han-chou, ho lan-chieh, ma jen-hui, li shih-an, chu hui-fen and cho lin;

members of the standing committee of the national people's congress pei shih-chang, chuang hsi-chuan, hua lo-keng, wu hsin-yu, lin chiao-chih, lo shu-chang, hu chueh-wen and hu yu-chih;

members of the standing committee of the national committee of the c.p.p.c.c. wang yun-sheng, liu fei, chou pei-yuan, tung chi-wu and chu tu-nan;

leading members of various general departments, services and arms of the chinese people's liberation army, the peking units and the peking garrison chang tsai-chien, li ta, wei po-ting, chang tsung-hsun, sun hung-chen, tao lu-chia, chien hsueh-sen, wang wan-lin, wang hsin, ma ning, fu chuan-tso, chang ta-chih, chung hui, liao cheng-mei, yu ching-shan, yao kuo-min, ho chin-nien, chen shih-chu, li chen, tsui tien-min, lo hua-sheng, huang wen-ming, chou yung, sung shih-lun, liao han-sheng, hsiao ke, tang liang, chen hsien-jui, teng hai-ching, wu chung and yang chun-sheng; and

leading members of the peking municipal revolutionary committee, the chinese people's association for friendship with foreign countries and the chinese people's institute of foreign affairs huang tso-chen, ting kuo-yu, hsieh ching-yi, yang chi and chou chiu-yeh.

djavad rajabzadeh, charge d'affaires ad interim of the iranian embassy in peking, was also present.

on its way home from new york, the chinese delegation made a brief stop-over at tehran airport this morning. meeting the delegation at the airport were hossein tadayyon, assistant to the iranian prime minister; sadegh sadrieh, director general for asian and african affairs of the iranian foreign ministry; kayoomars vezeen, director of the seventh political department of the ministry; and vafai, deputy chief of the protocol department of the ministry. chinese ambassador to iran chen hsin-jen and diplomatic officials of the chinese embassy there were also present.

CHINA AND US

American Women's Delegation Leaves Kwangchow for Home

(NCNA-English Kwangchow, April 18, 1974)

the american women's delegation led by mary aleen holly wound up its friendly visit to china and left here for home today.

while in china, the guests visited factories, schools, hospitals, rural people's communes and places of historical interest and scenic spots in peking, linhsien county, nanking, wuhsi, shanghai, changsha, shaoshan and kwangchow.

CHINA AND WEST GERMANY

Guests from Federal Republic of Germany Leave Peking for Other Parts of China

(NCNA-English Peking, April 18, 1974)

a 20-member delegation of industrial and commercial circles of the land bavaria of the federal republic of germany with anton jaumann, minister for economics and transport of the land bavaria and member of bundesrath (federal council), as leader and heinz gotschy, president of the timber and plastics processing industry association, as deputy leader left here by air today for shanghai, hangchow and kwangchow.

the delegation arrived here on april 12 at the invitation of the china council for the promotion of international trade.

during their stay in peking, the guests attended a banquet given by wang yao-ting, chairman of the host organization. chai shu-fan, chinese vice-minister of foreign trade, met with all members of the delegation. they exchanged views on strengthening the trade relations between the two sides.

chinese vice-foreign minister ho ying also met with delegation leader anton jaumann.

Vice Foreign Minister Ho Ying Meets and Fetes DPA General Director

(NCNA-English Peking, April 18, 1974)

vice-foreign minister ho ying today met and feted dr. wolfgang weynen, general-director of the deutsche presse agentur.

present were teng kang, deputy director of the hsinhua news agency, and hsu wei-chin, deputy director of the department of west european affairs of the foreign ministry; and hans-joachim bargmann, d.p.a. correspondent in peking.

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IMPERIALISM AND SOCIAL-IMPERIALISM

Imperialism Is Bound To Perish, Socialism Is Bound To Triumph

- a study of "Imperialism, the Highest Stage of Capitalism"

by

T'ang Hsiao (汤 嘯)

(Peking Jen-min Jih-pao, April 22, 1974)

Lenin's "Imperialism, the Highest Stage of Capitalism" is an epoch-making brilliant writing. In this pamphlet, in accordance with the basic theories of Marxism, Lenin makes an all-round and penetrating analysis of the nature, characteristics and contradictions of imperialism and reveals the objective laws governing the development of capitalism into imperialism and the inevitable supersession of imperialism by socialism. Lenin points out: Imperialism is monopoly capitalism, is parasitic or decaying capitalism and is moribund capitalism. Consequently, Lenin holds that imperialism is the highest or last stage of capitalism, and the eve of the proletarian social revolution.

Chairman Mao constantly teaches us: We are still in the period of imperialism and proletarian revolution. Since the publication of "Imperialism, the Highest Stage of Capitalism" more than fifty years ago, great changes have occurred in the world situation. However, the era has not changed, and the basic principles of Leninism are not out of date but still form the theoretical foundation guiding our ideology. Today, the study of this brilliant writing by Lenin once again is of extremely great significance to our understanding of the different kinds of contradictions in our era, our understanding of the world situation, our understanding of the essence of imperialism and social-imperialism and our understanding of the laws of class struggle in the international arena and of the root cause of modern wars, and to our further criticism

of social-imperialism, and our further criticism of the counter-revolutionary revisionist line of the renegade and traitor Lin Piao--"to subdue one's self and return to propriety."

Imperialism Means the Domination of Finance Capital

The most important phenomenon in the development of capitalism into imperialism is the supersession of free competition by monopoly. Monopoly is a salient feature of the basic economy of imperialism and the rootstock of all kinds of complicated contradictions and violent clashes of imperialism. Lenin points out, "The most profound economic base of imperialism is monopoly." "Speaking in terms of its economic essence, imperialism is monopoly capitalism."

Monopoly is developed from free competition. Free competition inevitably leads to concentration of production, and the development of concentration of production to a given stage naturally leads to monopoly. Industrial concentration and monopolies in turn give impetus to the concentration and monopoly of banking. Following the formation and development of banking monopolies, fundamental changes occur in the relationship between the banks and the industries. The banks and the industries buy the shares of each other and the managers of each side also become the directors of the other side. There is me in you and you in me. Banking capital and industrial capital are thus fused on the basis of monopoly to form finance capital, giving rise to the financial oligarchy.

The domination of monopolies means the domination of finance capital. Lenin points out, "Imperialism is the period of finance capital and monopoly." Finance capital is a new form of capital which is very different from simple industrial capital or bank capital and has its salient characteristics.

Finance capital is very enormous in scale, and it concentrates and dominates enormous social wealth. Lenin points out, "The most outstanding and most important characteristic of imperialism lies in its enormous capital." According to the statistics of 1970, the assets controlled by the two giant consortiums of Morganthau and Rockefeller in the United States also amounted to US$330,400 million. Banking on it huge economic strength, the financial oligarchy ruthlessly exploits and oppresses the working class and other laboring people at home.

Finance capital always strives to monopolize everything. With the large banks as its center, the financial oligarchy is in control of the whole industrial, transportation, commercial and other economic sectors through the "holding system." It takes over the principal sources of supply of raw materials in the whole country and even in the whole world and manipulates the greater part of money capital and money income in the whole society.

Finance capital is highly predatory and aggressive. For the sake of going after high monopoly profit, besides subjecting the workers to intensified exploitation and the broad masses of laboring people to exploitation through monopoly pricing, the financial oligarchy also makes use of the tool of redistribution in the form of state budget to practice plunder, and it even amasses ill-gotten wealth by means of armaments expansion and war preparations and of launching wars of aggression.

The domination of finance capital also finds salient expression in its rigid control of state power. The few giant consortiums are the real rulers in the imperialist countries. They designate their agents to control the state apparatus or control it themselves. The state serves the financial oligarchy in different fields and oppresses the working class and other laboring people. Imperialism stands for the dictatorship of a handful of oligarches.

The domination of finance capital makes all contradictions of capitalism--first of all its basic contradiction, that is, the contradiction between the socialization of production and capitalist ownership by private individuals--most acute. When capitalism comes to the stage of imperialism, production is made to draw ever close to all-round socialization. The different consortiums of the finance oligarchy often exercise control over a very great part of the sources of supply of raw materials, the production, transportation and marketing of products, and even the improvement and invention of production techniques, so as to form an enormous economic system. Some financial consortiums also link up their economic activities through making agreements to carve up the sources of supply of raw materials and the market. Such stupendous development of the socialization of production has become a powerful means for the financial oligarchy to intensify its exploitation and plunder. This has caused the contradiction and struggle between these two major classes of the proletariat and the bourgeoisie to become never before so acute.

Monopoly has given impetus to the socialization of production, but has not changed the nature of the capitalist system of private ownership. As a consequence, competition cannot be eliminated. Monopoly co-exists with but rises above competition. This is the salient feature of imperialism and is also a special expression of the basic contradiction of capitalism in the stage of imperialism.

Competition under the condition of monopoly is for the purpose of destroying or swallowing up the opposite side and of consolidating and strengthening one's own monopoly. Consequently, the means employed are more ruthless, larger in scale, and more constrictive and destructive. The greater the development of monopoly,the more violent competition becomes, and the deeper the contradiction and conflict. This throws production into greater confusion in the whole society, magnifies further the contradiction between production and consumption, causes economic crisis to occur even more frequently and become more acute, and further aggravates all kinds of class antagonisms. Consequently, Lenin says, "The combination of these two 'principles' of competition and monopoly which are contradictory to each other

is precisely the essence of imperialism, and it is also such combination that brings about its collapse and the socialist revolution."

Following the development of the basic contradiction of capitalism, finance capital is combined with state power, and there emerges state monopoly capitalism. At present, in the capital-imperialist countries, state monopoly capitalism has become rather highly developed. After the assumption of power by the Soviet revisionist renegade clique, there has also emerged state monopoly capitalism in the Soviet Union.

Chairman Mao points out, "The seizure of power by revisionism also means the seizure of power by the bourgeoisie." After the seizure of immeasurable powers by the Soviet revisionist renegade clique in the Party and the government, a bureaucratic monopoly bourgeoisie that controls the whole state apparatus and dominates the wealth of the whole society has rapidly come into shape in the Soviet Union. This class makes use of the state power under its control to transform the socialist economy into the capitalist economy and state-monopoly capitalist economy. A handful of bureaucratic monopoly oligarches have become the genuine rulers in the Soviet society. Because the Soviet revisionist state monopoly capitalist economy is transformed from the socialist economy based on state ownership, its degree of concentration is even higher and its monopolistic nature is even greater. It constitutes the economic base for the bureaucratic monopoly bourgeoisie to exploit and oppress the people at home and to practice plunder and expansion abroad. Because it practices fascist dictatorship and ruthlessly plunders and enslaves the people of various nationalities, political and economic contradictions deepen with each passing day, thus arousing the ever stronger dissatisfaction and resistance of the laboring people in the Soviet Union.

Imperialism Is Characterized by the Contention for Hegemony Among the Great Powers

Lenin points out, "One important characteristic feature of imperialism is the desire of a few great powers to contend for hegemony." "'World hegemony' is the content of the imperialist policy."

With capitalism developing to the highest stage, the scale of social productivity and capital spreads beyond the narrow confines of the various capitalist countries. The domestic monopolies are bound to develop and become international monopolies. For the sake of going after high monopoly profit, finance capital tries its utmost to expand abroad and pursue hegemony in an endeavor to establish its own domination throughout the world. If capitalist restoration appears in a great socialist power, it necessarily also will be transformed into a super-power seeking world hegemony. In the course of pursuing hegemony, imperialism and social-imperialism have inevitably to unfold a violent contest for power on a worldwide scale.

The pursuit of hegemony by imperialism is determined by its own nature and inner laws. The domination of finance capital brings great poverty to the broad masses of the people. This leads to the relative compression

of the domestic market, and the field for the investment of capital for high profit proves to be inadequate. Meanwhile, the more developed capitalism is, the more pressing is also the need for raw materials. Only by laying hold of stable sources of supply of raw materials can the monopoly organizations be in a position to compete favorably. All this causes a wild scramble among the imperialists for fields to make investment, for sources of supply of raw materials and for markets for their products, and the world is carved up into spheres of influence. As Lenin points out, "The capitalists have to carve up the world not because they are especially vicious but because they have concentrated to such a stage that they have no alternative but to take this profitable road."

The export of capital is an important means for finance capital to pursue expansion and hegemony abroad. Through making investment and setting up enterprises abroad, the imperialist countries can by-pass the tariff and trade barriers, make use of the cheap labor power and raw materials in the places concerned to carry out production, directly monopolize the markets and natural resources there, and plunder such places for enormous profits. Through loans or so-called "aid," the imperialist countries also extend their blood-drawing pipes to different places in the world. They also snatch all kinds of prerogatives from the debtor countries, control these countries economically, politically and militarily and turn them into their own spheres of influence.

In the wake of the increased export of capital and the expansion of the external links of the monopoly organizations, the struggle for spheres of influence among the various giant financial monopoly groups and imperialist countries become ever more violent with each passing day. Out of their self-interest or for the sake avoiding the misfortune of failure, they also would work in collusion by drawing up various kinds of agreements and forming international monopoly alliances to carve up the world economically. However, the establishment of international monopoly alliances is definitely not the end of struggle but only an indication of the change in the form of struggle. The contradiction and struggle among imperialism cannot be reconciled. "Due to various kinds of local and temporary causes, the form of struggle could change and has constantly changed, but the essence of struggle and the class content of struggle will never change so long as there are classes." Irrespective of whether they collude with each other or fight violently, the contention for world hegemony is at all times the most important content of the inter-relations of imperialism.

At the stage of imperialism, the colonies have become more important as sources of supply of raw materials, fields for investment and market for products. They are important conditions for imperialism to insure its survival. Consequently, imperialism always violently occupies colonies to set up colonial rule in order to become the most powerful nation in the world. And each contender for hegemony always tries his utmost to eliminate his opponent. Because of this, the contention for world hegemony among the different imperialist countries and their struggle for carving up the world accordingly become more and more acute. Lenin points out, "The international policy corresponding to finance capital is in the final analysis

the international policy of various powers in struggle for carving up the world economically and politically."

The world is always carved up by imperialism on the basis of "capital" and "strength." The law of the imbalanced development of capitalist economy and politics leads to incessant changes in the balance of forces, and this inevitably gives rise to a new struggle for redivision. As history shows, the struggle of a few great imperialist powers for the division and redivision of the world runs through the whole course of development of imperialism. The development of such contradiction and struggle would in the end lead to the use of war as a means to knock out the opponent. This is the deep root cause of imperialist war. The two world wars were both started in this way. So long as there is still imperialism or social-imperialism in the world, there will be war in the making. Without changing the imperialist system, war is inevitable.

It can be seen from this that the essence of imperialism is monopoly, plunder, contention for hegemony and war.

Today, the two super-powers of the Soviet Union and the United States are the principal contenders for world hegemony. They are locked in violent struggle in Europe, the Middle East, the Mediterranean, the Persian Gulf, the Indian Ocean, the Pacific Ocean and all over the world. They are trying to undermine the foundation of each other. They have for a long time confronted each other in Europe which is a point of strategic importance in their struggle. More and more of the people in Europe and the world have seen through this. The contradiction between the two contenders for hegemony--the Soviet Union and the United States--cannot be reconciled. Between them, any compromise and collusion can only be partial, temporary and relative, but the struggle between them is all-embracing, protracted and absolute. Even though some sort of agreement may have been reached between them, this is also done nothing more than for show and for deceiving people. Fundamentally they are bent on waging a greater and more violent struggle. So-called "relaxation" is nothing more than a smoke-screen spread by Soviet revisionism and US imperialism for hoodwinking the world people and for covering up their ambition to become the most powerful nation in the world. The contention of Soviet revisionism with US imperialism for hegemony is the root cause of the present world unrest. Without eliminating this root cause, there will be continued unrest in the world, and if they do not fight against each other, the people will rise in revolution against them. We must never give credence to any talk of "lasting peace" or "peace for a generation."

Imperialism Is the Eve of Proletarian Social Revolution

The economic essence of imperialism has determined that imperialism is by necessity parasitic or decaying capitalism. Since the monopolist capitalists can make high monopoly profit, the motive for technical improvement has disappeared to some extent, and they have even artifically impeded technical progress. The capitalist relations of production have become a serious obstacle to the development of productive forces. Meanwhile, the

bourgeoisie are also more and more alienated from the process of production and have become parasites living on "interest coupons." For the sake of upholding their reactionary rule, they have strengthened their fascist dictatorship for intensifying the oppression and rule of the laboring people. All this shows that the capitalist system has decayed.

With the capitalist system daily decaying and with the development of class struggle, the bourgeoisie has found it more and more difficult to rely on its own strength to uphold its reactionary rule. It therefore looks for agents from among the workers to nurture revisionism so as to sabotage the revolutionary movement of the proletariat from within. Therefore, "if the struggle against imperialism is not closely linked with the struggle against opportunism, it is an empty talk for deceiving people." In this pamphlet, Lenin has not only made a comprehensive analysis of the inevitable link between imperialism and revisionism but also especially made a concentrated criticism of Kautskyism and exposed the reactionary feature of Kautsky who was "socialist in words but imperialist in deeds."

The opportunist chieftain Kautsky of the Second International betrayed Marxism on a series of questions bearing on imperialism and proletarian revolution. He covered up the essence of imperialism, obliterated its contradictions, liquidated the proletarian revolution and opposed the dictatorship of the proletariat. Kautsky basically disavowed that imperialism is an economic stage in the development of capitalism and nonsensically said that imperialism was a policy "willingly adopted" by finance capital. Starting from this fallacious viewpoint, he fabricated the notorious "theory of super-imperialism." Kautsky was of the view that capitalism could have to undergo a stage of "super-imperialism" and that in this so-called stage, it was possible to stop war, abolish armaments and realize lasting peace, and even the tendency of the inevitable extinction of imperialism could also be avoided. The mortal wound of this fallacy of Kautsky was to "cover up the sharpness of imperialist contradictions and the inevitability of the emergence of the crisis of revolution from imperialism." This fully exposed his heinous look as a renegade.

The economic essence of imperialism also determines at the same time that imperialism is necessarily moribund capitalism. This is to say that imperialism is about to perish and will be superseded by socialism. Through making an all-round analysis of imperialism, Lenin has come to the general conclusion that "imperialism is the eve of proletarian social revolution."

The development of capitalism based on free competition into imperialism has deepened the basic contradictions of capitalism. The use of the ever-expanding socialized means of production by a handful of financial oligarches to ruthlessly oppress and exploit the proletariat and the laboring people in their own countries and throughout the world has sharpened as never before the contradiction between the proletariat and the bourgeoisie as well as the contradiction between the colonial people and the suzerain states. Due to the ever heavier exploitation and oppression by finance capital, the class consciousness of the proletariat is raised with each passing day, and

it has quickly taken the revolutionary road. Due to the frenzied practice of plunder and enslavement by imperialism, the people of the colonies and dependent states are daily awakening and continuously whipping up powerful waves of national liberation movements. The convergence of these two mighty revolutionary torrents has fundamentally rocked the foundation of imperialist rule. The intensification of plunder abroad and the aggravation of the imbalance of economic and political development in the capitalist countries cause the struggle for carving up the world to intensify among the imperialists and necessarily lead to an imperialist war. The sharp contention among imperialism and the war unleashed by it give rise to weak links on the imperialist front, and this helps the proletariat make a breach on such links. On the basis of making a scientific analysis of the imperialist contradictions and the laws governing the imbalanced political and economic development of imperialism, Lenin has come to the conclusion that "socialism can first win victory in a few capitalist countries or even one single capitalist country," and hence created the brand-new theory of socialist revolution. All this shows that the epoch of imperialism is at the same time also the epoch of proletarian revolution.

The present international situation is one characterized by great disorder on the earth. "The wind sweeping through the tower heralds a rising storm in the mountains." This aptly depicts how the basic world contradictions as analyzed by Lenin show themselves today. These contradictions are becoming ever more acute. In particular, the contradiction between imperialism and colonialism on the one hand and the oppressed nations and the oppressed peoples on the other, and the contradictions among the imperialist countries and especially between the two super-powers of the Soviet Union and United States have been further sharpened and magnified.

The broad masses of the people in Asia, Africa and Latin America who have for a long time been ruthlessly oppressed and exploited by imperialism and colonialism are quickly awakening and have incessantly won brilliant victories in the struggle for and in defense of national independence. As a newly emerging force, the Third World has mounted the political stage in the international arena. It is playing an ever greater role and has become a revolutionary driving force that turns the wheel of history forward, an important force for opposing colonialism, imperialism and especially the super-powers. In Europe, North America and Oceania, the workers' movement is also incessantly soaring. Buffeted by the storm of people's revolution, the whole capitalist system is swiftly deteriorating and disintegrating. The economic, political and social crises which are interwoven erupt frequently, and there is a malignant relapse of all kinds of ulcers inherent in capitalism.

The two super-powers of the Soviet Union and the United States are harassed internally and externally and are beset with contradictions. They find the going tougher and tougher with each passing day. After its failure in the Korean War, the United States has quickly fallen down from the top, and the war of aggression against Vietnam has further sapped its vitality. After the war, five economic crises have erupted in the United States. Today, the United States has been in deficit in international balance of payments for years in succession, and the standing of the US dollar has been sharply

on the decline. Soviet revisionism is also beset with heaps of problems. Both are in a sorry plight, for "flowers fall off, do what they may." The struggle of the people of various nationalities against the reactionary rule of Soviet revisionism is daily developing in the Soviet Union, and the contradictions within the ruling clique of Soviet revisionism also get ever more acute. The Soviet revisionists have made a mess of their domestic economy and their production plans are constantly left unfulfilled. There is an acute shortage of consumer goods and agriculture is perpetually in a backward state. As a result, they have no alternative but to beg for loans from other countries and auction off their resources. Soviet revisionism is very ambitious and it stretches out its hand to all corners of the world. But it is not strong enough and it runs into snags everywhere. All this has fully exposed its weak constitution.

In short, "revolution is the main trend of the world at the present." Countries want independence, nations want liberation, and the people want revolution--this has become an iresistible historical trend. The attempts of all reactionaries at home and abroad to turn back the wheel of history will be futile. The bourgeois careerist, conspirator and counter-revolutionary double-dealer Lin Piao went against the tide, followed the example of Confucius in flaunting the tattered banner of "subduing one's self and returning to propriety," and vainly attempted to turn back the wheel of history and restore capitalism in China. As a result, this traitor was finally crushed into smithereens by the wheel of history that rolled forward. This general trend of historical development in the world--imperialism is bound to perish and socialism is bound to triumph as elucidated by Lenin--cannot be altered by anybody.

* * *

CRITICISM OF LIN PIAO

Socialism Is Triumphantly Forging Ahead Everywhere

by

the Social Investigation Group of the History Department
of Hangchow University

(Peking Kuang-ming Jih-pao, March 21, 1974)

In the plain for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," Lin Piao and company howled that "the national economy has been in a stagnant state for over ten years" and "that the peasants are short of food and clothing" in a vain attempt to negate the great achievements scored by the people of our country under the guidance of Chairman Mao's revolutionary line. But the achievements and victories of our socialist enterprise defy negation by any class enemy.

Recently in compliance with Chairman Mao's directive, "The liberal arts must take the whole society as its factory," we went to the Red May brigade of the Tungfeng commune, Hangchow municipality, to make social investigations and to criticize Lin Piao's counter-revolutionary revisionist line. We received profound course of class education and education in line.

The socialist collective economy of the Red May brigade was continuously consolidated and strengthened. The broad masses of poor and lower-middle peasants never forgot their sufferings as a class after their emancipation. Everyone said in chorus, "In the old society, our life was one as bitter as the taste of bile, one made increasingly bitter and unbearable. In the new society, our life improves like a blooming sesame plant that grows ever higher section by section, a life made better and better year after year." The profound changes undergone by the Red May brigade before and after liberation were a forceful rebuttal to the reactionary fallacies of Lin Piao and other swindlers.

The Red May brigade lies on the north bank of the Ch'ient'ang River. Before liberation, 70 percent of the land of the whole brigade was concentrated in the hands of landlords and rich peasants. The poor and lower-middle peasants had their full share of suffering from exploitation and oppression by the landlords, and their life was one of great poverty. Among the masses, there circulated at the time the four lines: "We work hard and are busy round the year, but one morning of torrential rain can reduce our annual toil to nought. Pressed by the landlords for the payment of rents and the settlement of debts, we have to flee the famine with our children." After liberation, under the brilliant leadership of the great leader Chairman Mao, the poor and lower-middle peasants became masters of the country. In compliance with Chairman Mao's directive, "Get Organized," the broad masses of poor and lower-middle peasants firmly and unswervingly followed the socialist road, and their life became better and better.

The Red May brigade's land was in the past well known for its "sandy land." "Drought hits after ten rainless days. A flood follows after one morning of torrential rain." After agricultural collectivization, the broad masses of poor and lower-middle peasants set out to build water conservation projects with over 100,000 persons thrown into action. Two drainage sluice gates were newly built. The original drainage canal was widened. Also newly built were four trunk canals for irrigation, six trunk canals for drainage and two new rivers for drainage and irrigation, thus providing farmland with irrigation facilities. At present "there is a long stretch of flat land criss-crossed by drainage and irrigation canals that is free from drought after a 100 days of dry spell, and is free from waterlogging after continuous rains."

To extend the acreage under cultivation, in the three years from 1966 to 1968, besides levelling earth mounds and filling in ditches and low-lying areas, the broad masses of poor and lower-middle peasants of the Red May brigade relied on collective strength to enclose and reclaim 480 mow of seaside quagmire. Vegetable output rose from year to year, and cultivation plans were overfulfilled. It was possible to make "combined use of fine and coarse grains to provide the market with a balanced supply, thus insuring that there is no lack of activity in the slack season and that seasonal food is not left to rot in the busy season." Every effort was made to meet the livelihood needs of the urban dwellers. Grain output in 1972 rose nearly five times compared with the period shortly after liberation and 57 percent compared with the beginning of the great proletarian cultural revolution. The per-mow output of the local economic crop of hemp in 1972 rose two times compared with the time of liberation and was 22 percent higher compared with the beginning of the great proletarian cultural revolution.

In compliance with Chairman Mao's "May 7 Directive," the poor and lower-middle peasants of the Red May brigade continuously built enterprises at the brigade level, on the precondition of properly handling agricultural production. In 1966, the total output value of brigade-run enterprises amounted to over ¥50,000. In 1972, the total output value of enterprises came to over ¥200,000. In seven years, there was an increase of around four times.

Due to the development of production, the brigade showed a year-to-year increase in its public accumulation. The collective economy was consolidated and strengthened. In the seven years from the beginning of the great proletarian cultural revolution to 1972, the public accumulation of the brigade and production teams topped ¥500,000. At present, the brigade owns a medium-sized tractor, six garden tractors, 24 electric motors, seven power-driven paddy threshing machines, six power-driven shellers, one large-sized sprayer, and six depots for big machines. It has basically realized the mechanization or semi-mechanization of farming, irrigation and transportation.

The Red May brigade is one of the millions of production brigades in our countryside. The rapid development of the collective economy of the Red May brigade reflects in a way that our national economy is by no means "at a standstill" but is continuously growing.

As the saying goes, "the rivulets must be overflowing when there is water in the big river." Simultaneously with the development of the collective economy, the income of the poor and lower-middle peasants of the Red May brigade rose from year to year and their livelihood improved continuously. Taking the economic income of the commune members into account, the average per-capita income of the whole brigade was as follows: ¥85 in 1963, ¥112 in 1966 and ¥201 in 1972. The overwhelming majority of commune members had savings. According to incomplete statistics, the commune members of the brigade had between them a total of 160 sewing machines, 434 bicycles and 463 new houses. Before liberation, the whole brigade had only one bicycle owned by a landlord's family. Now basically every household has a bicycle. Before liberation, from generation to generation, the poor and lower-middle peasants were illiterate. Now the brigade has two schools in operation. Primary school education has basically been popularized. The brigade also runs a clinic and has seven barefoot doctors. There are health workers in all production teams. The past situation marked by shortage of doctors and medical supplies has thus been changed. For the aged commune members who are crippled or unfit for labor and have no children to rely on for support, the "5-protection" practice is adhered to. After liberation, the livelihood of the masses of people has greatly changed.

Let us take a look at the changes in the livelihood of the family of female commune member Fang Lien-chen of the 14th team after liberation! Before liberation, Fang Lien-chen's family of five, mother and children, had to get out early and retire late to eke out a living by solely relying on weaving ramie fabrics. They toiled and moiled all the year round but were inadequately fed and clothed. The family was in abject poverty and was exploited and oppressed to the utmost by the landlords, rich peasants and capitalists. By the time of liberation in 1949, it still owed the landlords over ¥100 in debt.

Following the liberation of the whole country, the Party and Chairman Mao delivered Fang Lien-chen's family from hell, and enabled it to stand up politically and economically. Fang Lien-chen gloriously joined the Chinese Communist Party and became the female vice chairman of the brigade and concurrently head of the women's team of the production team. After her eldest son graduated from junior middle school, he became a tractor operator. Her family's livelihood improved with each passing day. This year, the family rebuilt and expanded the original old tiled house into four new tiled houses. Could this have been achieved in the old society? Fang Lien-chen said with feeling, "In the old society, as one with children in tow, I was doomed to a fate of having to sell my children, beg for a living and flee from famine."

The changes in the lot of Fang Lien-chen's family before and after liberation were a forceful criticism of the fallacy that "the peasants are short of food and clothing" spread by Lin Piao and company. The lot of Fang Lien-chen's family in the old society was the lot of us broad masses of poor and lower-middle peasants in the old society. The happy life of Fang Lien-chen's family in the new society is the happy life of us poor and lower-middle peasants in the new society. Whenever the poor and lower-middle peasants recalled and contrasted the tremendous changes in the new society

and the old society, their eyes were filled with warm tears and they shouted at the top of their voice, "Long live Chairman Mao, long live Chairman Mao!"

"The day of happiness to the broad masses is a time of suffering for the counter-revolutionary elements." In our great socialist new China, who are those pinched by "a drop in the living standard"? They are those landlords, rich peasants, counter-revolutionaries, bad elements and rightists who rode roughshod over the people and fed on human blood before liberation and who were toppled by the people after liberation. In the Red May brigade there was a landlord surnamed Yü. Before liberation, he occupied by force 330 mow of land and 16 houses. He fed on the best of food and clad himself in the most expensive of dressing material. He became a bully wielding absolute power over a given area, known as "Yü, Half of the Sky." After liberation, the poor and lower-middle peasants exercised proletarian dictatorship over this landlord and distributed his land and houses. But the landlord element refused to give up hope like a diehard bandit and he hated the Party and the people to the marrow of his bone. He kept records for use in a change of political climate, and vainly attempted to restore his lost "paradise." Lin Piao and company's so-called "short of food and clothing" was aimed at airing grievances for the exploiting classes and vampires. It reflected the aspiration of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists who were not reconciled to their defeat for restoration.

"The correctness or incorrectness of the ideological and political line decides everything." As the Red May brigade shows, whenever Chairman Mao's revolutionary line is more properly carried out, agriculture develops and production rises. Whenever Chairman Mao's revolutionary line is interfered with, the development of production is affected and undermined. Lin Piao and company stood things on their head, maliciously practiced calumniation, spoke the language of the blind with eyes open, and negated the fruitful results of the great proletarian cultural revolution and the very favorable situation. Their vicious aim was prompted by a vain attempt to basically alter the Party's basic line and policies, subvert the dictatorship of the proletariat and restore capitalism. If their vicious plot were permitted to come through, millions of heads will roll in the sand and we poor and lower-middle peasants will have to suffer all over again. This is something we could never permit!

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CRITICISM OF PAMPHLET LAUDING LIN PIAO

Red Flag Article Criticizes Pamphlet Lauding Lin Piao

(NCNA-English Peking, April 20, 1974)

a pamphlet designed to prepare public opinion for lin piao's counter-revolutionary armed coup d'etat is criticized by cheng lei in an article in the current issue of the "red flag".

"in the movement to criticize lin piao and confucius, it is necessary thoroughly to expose and criticize this poisonous weed and eradicate its influence. this will help reveal and condemn the crimes of lin piao and his sworn followers in plotting to restore capitalism," it points out.

the article says: our great leader chairman mao and the central committee of the communist party smashed the counter-revolutionary coup d'etat plotted by the lin piao anti-party clique at the second plenary session of the 9th party central committee in august 1970. hidden in a dark corner, lin piao and his sworn followers in early 1971 worked out the "outline of project '571'", a programme for their counter-revolutionary armed coup d'etat. among other things, the "project" called for "gaining control of the mass media to start a political offensive". at this juncture, they published through the fukien hsinhua bookstore a pamphlet entitled "lin piao during the war to liberate northeast china". over three million copies came off the press between january and september 1971 and these were distributed in many provinces and municipalities. portions were incorporated into some textbooks for senior middle schools and there was even a plan to translate it into foreign languages.

the pamphlet openly lauded lin piao as "the commander", "a rare genius" and "a wise leader who has always been correct". all this was designed to shape public opinion for lin piao's usurping party leadership and state power.

an article of the same title was published in 1960, before this reactionary pamphlet made its appearance. lin piao read the article and praised it highly. it was with ulterior political motives that the author carefully revised the article and had it published as a pamphlet ten years later.

the time of the pamphlet's publication and its contents fitted in closely with the plot of the lin piao anti-party clique for a counter-revolutionary armed coup d'etat. in july 1971 lin piao and his cohorts ordered that the printing of the pamphlet should be completed before september to keep pace with the september 8 counter-revolutionary armed coup d'etat.

this shows that publication of the pamphlet was a conspiracy, an act planned and organized under the command of the clique. its aim was precisely to ready

public opinion before the opening shot was fired in the counter-revolutionary armed coup d'etat.

chairman mao points out: "the use of the novel for anti-party activity is quite an invention. to overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. this is true for the revolutionary class as well as for the counter-revolutionary class." some used novels to oppose the party, others used operas or reminiscences for this purpose. behind the facade of reminiscences, the pamphlet tried to create public opinion for the counter-revolutionary classes represented by lin piao who intended to overthrow the dictatorship of the proletariat and restore capitalism.

the "red flag" article is entitled "comments on lin piao during war to liberate northeast china'". it criticizes the pamphlet from three aspects: one. the pamphlet stubbornly peddled the lin piao anti-party clique's political programme (which insisted that "the state must have a chairman") and theoretical programme (the theory of innate genius)", both of which had gone bankrupt. it eulogized lin piao as "a rare genius" and preached confucius' theory about "the mandate of heaven" to create public opinion for lin piao's usurpation of power. two. it tampered with historical facts by telling lies, such as lin piao had "always been correct" and was "a brilliant commander quick and resolute in his decisions" during the northeast china liberation war. three. it spread the myth of lin piao's being a "strategist of genius".

the article points out:

the pamphlet made no mention at all of chairman mao's brilliant directives such as "build stable base areas in the northeast" and "the concept of operations for the liaohsi-shenyang campaign". instead it extolled lin piao's "far-sightedness", asserting that he attached great importance to the building of base areas and attributing the victory in the war of liberation of northeast china to lin piao's "brilliant and resolute command".

were these the facts?

as we all know, the political and military situation in china in 1948 was very favourable to our forces, and the time was ripe for a series of strategically decisive battles. the armymen and people in the northeast had basically completed land reform and consolidated the rear area in line with chairman mao's directive "build stable base areas in the northeast". this tipped the political and military balance further in our favour. displaying the broad vision and courage of a proletarian revolutionary, our great leader chairman mao in good time organized the liaohsi-shenyang, peiping-tientsin and huai-hai campaigns.

he resolutely decided to engage the reactionary kuomintang troops in a number of strategically decisive battles, beginning with operations on the northeast battlefield. the liaohsi-shenyang campaign was planned and fought under chairman mao's direct command. from the preparatory stage to the conclusion of this campaign, he sent dozens of telegrams to the local command, giving timely and concrete instructions. "the concept of operations for the liaohsi-shenyang campaign" includes just two of these telegrams. however, lin piao took a right-opportunist stand and acted time and again in opposition to chairman mao's strategic dicision.

proceeding from the country's over-all military situation, chairman mao pointed out that the main attack during the liaohsi-shenyang campaign should be directed at the peiping-liaoning railway to "wipe out the enemy along the line from chinchow to tangshan and take chinchow, shanhaikuan and tangshan". he told the local command: "prepare to employ your main force on this line, leaving the enemy forces at changchun and shenyang alone. when you are attacking chinchow, be prepared also to wipe out the enemy forces that may come to its rescue from changchun and shenyang." in this way, our forces would be able to "beat the dog behind closed doors", that is, to cut off the escape route of the chiang kai-shek troops in the northeast and wipe them out one by one. lin piao however insisted on keeping his main force on the northern front to attack changchun. he declared that this was his "basic idea of the operations" and that "other ideas have been considered but are regarded as unsuitable" -- among these "other ideas" dismissed by lin piao as "unsuitable" was chairman mao's directive that our main force should move south to the peiping-liaoning railway. only after repeated criticism by chairman mao did lin piao in early september of 1948 reluctantly deploy his troops to move southward. later chairman mao gave another clear-cut directive: "the key to all this lies in striving to capture chinchow in about a week... you must centre your attention on the operations in chinchow and strive to capture this city as quickly as possible. even if none of the other objectives is attained and chinchow alone is captured, you will have won the initiative, which in itself will be a great victory." at the critical moment when the disposition of our troops for attacking chinchow was completed, lin piao once again proposed to move the troops back to the north to attack changchun. thanks to chairman mao's wise direction which corrected lin piao's mistakes, our troops won the battle of chinchow. as soon as chinchow was captured, chairman mao gave the instruction that troops should be rushed to control yingkou in order to cut off the enemy's line of retreat. lin piao refused to act on this and thus allowed part of the enemy troops in that area to flee by sea through yingkou to the south.

lin piao took a right-opportunist stand throughout the liaohsi-shenyang campaign, overestimating the strength

of the enemy and underestimating that of the people. he was blind to the fact that the time for strategically decisive battles had come and that it was possible to overthrew the kuomintang reactionaries completely within a short period of time. therefore, he did not dare to fight an unprecedentedly gigantic campaign to wipe out the enemy troops in the northeast lock, stock and barrel, there and then. on the northern front, lin piao wavered for a long time at changchun which he professed to want to attack. when he was ordered to move south, he did not dare to strike at the enemy's rear to attack chinchow. even after the battle of chinchow had started, he still regarded the enemy threat on the southern front as very serious and showed endless anxiety about this or that. abundant facts show that the struggle between the two different concepts of military affairs and the two military lines was very acute throughout the liaohsi-shenyang campaign. victory in this campaign was also a victory for chairman mao's correct proletarian military line over lin piao's right-opportunist line. it was achieved because the masses of commanders and fighters of our army adhered to chairman mao's correct line. it was a resounding victory for chairman mao's strategic thinking. no fabrication can obliterate the fact that our great leader chairman mao was the leader and organizer of the victorious war of liberation of northeast china.

the author of the pamphlet in point of fact was clearly aware of this struggle between the two lines. referring to the choice between changchun and chinchow, the pamphlet said: "the common view was it was appropriate to attack changchun first." who held that "common view"? it was lin piao. but the author had a guilty conscience and did not say so. instead, he played a trick by saying that lin piao "knew well" that the people's liberation army could "take chinchow at one stroke". thus was history turned upside down.

the pamphlet went to great pains to laud lin piao's "tactical principles" such as "attacking one point and fighting from both sides", claiming that this was "an outstanding achievement in the concrete application of the ten principles of military operations". lin piao's "tactical principles" in reality were bad methods set up against chairman mao's ten principles.

the core of chairman mao's principles of operations is to avoid the enemy's advantages, attack its weak points and concentrate a superior force to wipe out enemy forces on the basis of people's war. in the disposition of forces, it postulates that "in every battle" "concentrate an absolutely superior force (two, three, four and sometimes even five or six times the enemy's strength), encircle the enemy forces completely, strive to wipe them out thoroughly and do not let any escape from the net."

as regards the form of battle, the emphasis is on mobile warfare: "strive to wipe out the enemy through mobile warfare." lin piao's so-called tactics were opposed to battles of annihilation and mobile warfare and stood for battles of attrition or routing the enemy; he opposed encircling the enemy forces and advocated in isolation and one-sidedly the absolute concentration of forces at one point, that is, in practice to drive the enemy away. chairman mao points out: "fight no battle unprepared, fight no battle you are not sure of winning; make every effort to be well prepared for each battle, make every effort to ensure victory in the given set of conditions as between the enemy and ourselves." the lin piao's tactics set preparations against the grasping of a good combat opportunity favourable to ourselves and unfavourable to the enemy and opposed the part to the whole. on the one hand, he preached military adventurism, calling in combat "for sheer courage" "without considering the consequences"; on the other hand, he favoured military conservatism, alleging that "it is right not to fight when you are not well prepared and the orders need not be carried out". his aim was to avoid battle negatively and push a right-opportunist line. chairman mao's principles of operations are permeated with materialism and dialectics. with everything proceeding from concrete conditions for the purpose of eliminating enemy effectives, they call for all conditions to be handled flexibly. lin piao's tactics, regardless of concrete conditions, were divorced from the reality of china's revolutionary war and were a hotch-potch of bourgeois idealism and mechanical thinking.

the entire liberation war in the northeast was won under the leadership of the party central committee headed by chairman mao through implementation of the ten principles of operations. yet the author said that all the big cities in the northeast that the enemy occupied were seized under the guidance of lin piao's "tactics". what a vile performance of turning facts upside down.

when the mask of an "outstanding marxist-leninist activist in politics and military affairs" given lin piao by the reactionary pamphlet is stripped off, lin piao's true features as a bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor are exposed.

chairman mao points out: "mistakes must be criticized and poisonous weeds fought wherever they crop up." in the movement to criticize lin piao and confucius, the deep exposure and repudiation of this poisonous weed provide us another profound lesson by negative example in the struggle between the two classes and the two lines.

CRITICISM OF LIN PIAO AND CONFUCIUS

Movement to Criticize Lin Piao, Confucius Promotes Revolution in Education at Peking University

(NCNA-English Peking, April 20, 1974)

the arts departments at peking university closely relate the current movement to criticize lin piao and confucius with the revolution in education.

a dozen groups made up of teachers and students studied "the state and revolution" by lenin, teachings of chairman mao on opposing and preventing revisionism and consolidating the dictatorship of the proletariat, his instructions during the cultural revolution and his "report on an investigation of the peasant movement in hunan" in relation to criticizing the confucian precept "restrain oneself and return to the rites" peddled by lin piao. they reviewed the tremendous changes in the university since 1966 as great victories for the cultural revolution. they noted the progress the arts departments have made since they took society as their factory during the cultural revolution. peking university has many departments of the arts, including chinese language and literature, history, philosophy, economics and international affairs. the first graduating classes of more than 750 worker-peasant-soldier students in the university wrote 5,400 articles of criticism, investigation reports, short stories and essays as final papers. through criticism of "restraining oneself and returning to the rites", the teachers and students saw more clearly the ultra-right essence of lin piao's revisionist line and became more determined to carry the revolution in education through to the end.

more than 1,000 teachers and students went over the past two months among workers, peasants and soldiers and joined them in the struggle to criticize lin piao and confucius, making class struggle their main concentration.

teachers and first-year student's of the department of international affairs went to a people's commune in tsunyi county, where they joined local peasants and cadres in holding exhibitions in six production brigades to show the crimes of confucius and lin piao. they compared what the poor and lower-middle peasants suffered in the old days with their present happiness and related the crimes of the class enemies in the village in using the doctrines of confucius and mencius for restoration and criticized lin piao's reactionary programme of "restraining oneself and returning to the rites". teachers and students carried out social investigations and acquainted themselves with great changes in the countryside since the beginning of the cultural

revolution. they took this as teaching material in studying the party's history during the period of the socialist revolution. this deepened their understanding of the party's basic line. many students said: "we have learnt in practical struggle what we cannot from books. taking society as our factory has made great changes in us."

with the party's basic line as the key, the teachers and students criticized lin piao and confucius and this helped them continue to review the contents of texts and lectures and methods of teaching. the teachers and students of the philosophy department changed their teaching plan after joining workers, peasants and soldiers in criticizing lin piao and confucius. the basic principles of philosophy, a course for first-year students, was changed to a study of marxist-leninist classics. they combined their study with the criticism of lin piao and confucius in three specific headings: the marxist theory of the nature of the state and criticism of the political programme and class content of lin piao's fallacy "return to the rites" to expose the class nature of the "rule of rites" preached by confucius; the experience of the paris commune summed up by marx, engels and lenin and the great significance of the transformation of state organs and other measures taken by chairman mao for opposing and preventing revisionism in order to criticize lin piao for negating the great proletarian cultural revolution and slandering new socialist things; and marxist theory of the dictatorship of the proletariat and criticism of the "virture", "benevolence and righteousness" and "loyalty and forbearance" peddled by lin piao and his attack on the dictatorship of the proletariat, so as to deepen recognition of the ultra-right essence of lin piao's revisionist line.

the teachers and students of archaeology in the department of history changed contents of the course on "archaeological study of warring states and the chin and han dynasties". in a recent study devoted to the city of changan (present-day sian) during the han dynasty, the teachers dealt with sites built during the han dynasty of temples and institutions of higher learning as a point of concentration. laid out by wang mang toward the end of the western han dynasty, the buildings were used by emperors for ceremonial purposes. the lecture used to focus on the names of the various parts of the buildings, the rules used in the palace, temples and other imperial buildings and the architecture. with criticism of the ideology of worshipping the confucian school and opposing the legalist school as the point of reference, the lecture now pays attention to the social background and class struggle of that time. this clarified the fact that the buildings were symbols of the "rule of rites" preached by confucianists. the teachers and students of archaeology have chosen a dozen topics for articles of criticism based on archaeological study of the warring states and the chin and han dynasties. the teachers and students of ancient classics in the department of chinese literature are compiling a new annotated edition of mencius.

they studied works by marx, engels, lenin and stalin and chairman mao's works and drew parallels between the "benevolent government", those "people who are always the first to know and become aware" and other fallacies advocated by mencius and lin piao's reactionary "outline of project '571'". they exposed the ultra-right essence of lin piao's revisionist line and saw more clearly the reactionary nature of the doctrines of confucius and mencius. through criticism of lin piao and confucius, the teachers and students broke with the method of burying themselves in ancient literature and giving excessive attention to polishing such articles. they have made some progress as a result of discussion and mutual help in teaching and learning. they are determined to break a new path for the teaching of ancient classics.

TIBET

Spring Farming in Loka Region of Tibet

(NCNA-English Lhasa, April 20, 1974)

an invigorating atmosphere prevails throughout the loka area in china's tibet autonomous region, where both criticism of lin piao and confucius and spring farming are going on with a swing.

everywhere, from villages to water conservancy construction sites, tibetan peasants are indignantly criticizing lin piao for his attempt to restore capitalism by preaching the confucian precept "restrain oneself and return to the rites". at the same time, tractors are turning up the soil, and peasants are carting manure to the fields in a continuous stream.

lying at the foot of the himalayas and along the middle reaches of the yalu tsangpo river, the loka administrative region is known for its mild climate and fertile soil. last year it gathered a record grain harvest both in terms of total output and per-hectare yield. the tibetan cadres and peasants are determined to reap another rich harvest this year by grasping revolution and promoting production.

along the riverside in konka county, pumps are drawing water into a newly built canal to irrigate the land which has been levelled for spring sowing. this is part of a farm improvement project built by emancipated tibetan serfs during the movement to criticize lin piao and-

confucius. members of people's communes worked enthusiastically under the slogan "be the masters of nature instead of being its slaves". they threw a dam across the river and dug a trunk canal involving more than 20,000 cubic metres of earth and stone work. the project was completed in seven days, or eight days ahead of schedule. the county has built ten such projects this year and thus enlarged the irrigated acreage.

by march 10, the loka region had improved 5,330 hectares of farmland, dug 650 kilometres of irrigation canals and ditches and built many ponds and reservoirs. large quantities of fine seed have been brought in for this year's spring farming.

in jiacha county, where the 1973 grain yield reached the target set in the national programme for agricultural development, the movement to criticize lin piao and confucius has further sparked the revolutionary enthusiasm of tibetan peasants and strengthened their determination to keep to the socialist road. they are striving to develop the socialist collective economy so as to contribute more to the country. hsienfeng people's commune loosened the soil on 93 hectares of winter wheat in 12 days instead of the scheduled 20 days and the quality of the work was better than in previous years. women members of a production team in anjao commune ploughed land side by side with men after criticizing the doctrines of confucius and mencius peddled by lin piao. together they finished spring sowing in half the scheduled time.

kuo yi-sheng, deputy secretary of the jiacha county party committee, said: "the movement to criticize lin piao and confucius has inspired the commune members to work with ever increasing enthusiasm. spring sowing has proceeded faster and better this year than before. the county's 930 hectares of wheat have all been watered and given a top-dressing, and soil in more than half the wheat fields has been loosened. spring sowing is virtually completed in the riverside communes."

cadres in the loka region have worked alongside the commune members in criticizing lin piao and confucius and in spring farming.

in sangjih county, only one deputy party secretary and seven other county-level cadres are staying in their offices to handle routine work. all the other 160 cadres have gone to work in communes and production brigades. loputzujen, another deputy secretary of the county party committee, led more than 30 cadres to a district where they work with the commune members in the fields during day-time and join them in criticizing lin piao and confucius in the evening. this has effectively promoted spring farming.

Emancipated Tibetan Serfs Criticize Lin Piao

(NCNA-English Lhasa, April 21, 1974)

the cadres and emancipated serfs of a tibetan people's commune recently criticized lin piao for trying to restore the old order with the help of confucianism.

the cadres and members of the kesung people's commune in naitung county, tibet autonomous region, met in a former manor house. they recalled how people had suffered under serfdom, and condemned lin piao for trying to bring back the old society by following the confucian precept "restrain oneself and return to the rites."

they said the manor house was like a hell on earth for the serfs and was a witness to the dark rule of the three categories of manorial lords -- the former tibet local government, the monasteries and the nobility. "all lin piao wanted was to throw us back into the hellish old days. this we will never tolerate," the meeting pledged.

the manor belonged to surkong wongching-galei, a big serf owner and one of the ring-leaders of the traitorous 1959 rebellion. it was one of his larger estates in the loka area where his family had entrenched itself for 400 years. before the 1959 democratic reform, 58 households of hereditary serfs there worked 80 hectares of farmland unpaid and had to do 47 different corvees for the surkong family which collected 80 per cent of what they reaped. in addition, surkong had 50 house slaves who were also required to do farm work and tend animals. in barley alone, surkong's exploitation of the serfs and slaves amounted to 63 tons a year. in the 30 years before the democratic reform, 17 of surkong's serfs died of cold and starvation, another 13 died in prison. fifteen households were ruined.

tehchi tsoma, a house slave for 15 years and now deputy secretary of the commune party branch, recalled the big changes in kesung since liberation in her criticism of lin piao's reactionary programme "restrain oneself and return to the rites."

she said: "kesung was the first district in tibet to carry out land reform and establish a grass-root party organization. our people's commune was set up in 1965. in the past 15 years, 25 young people were admitted into the communist youth league and 16 emancipated serfs and former slaves were admitted into the party. they are the backbone in grasping revolution and promoting production. as production forges ahead, people's livelihood has been improving.

"we began to learn from tachai, national pace-setter in agriculture, during the great proletarian cultural revolution and have since improved our farming system, introduced scientific methods and reaped successive good harvests. last year our commune's grain yield surpassed three tons per hectare, the target set for tibet in the national programme for agricultural development. total output exceeded 370 tons. this was a new record, surpassing that before 1959 by 150 per cent. our flocks and herds are now treble that of 1959. every family has money in the bank and surplus grain."

"only socialism can save china," tehchi tsoma added emphatically. "we in kesung owe our new life to socialism. but lin piao wanted a return to the old order, that is, to capitalism in china as a whole and to the most reactionary, the darkest, the most cruel and barbarous feudal serfdom in tibet. this would let loose all the former manorial lords so that they could once again ride roughshod over us. what a vicious purpose exclamation we must strengthen the dictatorship of the proletariat, frustrate the class enemies' sabotage and explode their restorationist dreams."

the gathering was moved by the past-present contrast in kesung. fiftysix-year-old tsoma tzujen showed the meeting her new tibetan-style quilt and the thread-bare clothes she had worn for more than a decade before 1959. she said: "three generations of my family were born in the barn as surkong's house slaves. i tended milch cows for him. every day i milked the cows and made butter. but i never knew what butter tasted like. had it not been for the liberation, my daughter would have been a cow-herd long ago for the serf owner. now my daughter and i live in the house of a former agent of the estate-holder. we have new quilts and new clothes. we have surplus grain every year. last year we got 1,200 kilogrammes of grain. socialism is fine and we are determined to continue on the socialist road."

pienpa tzujen, a young communist and book-keeper of the second production team, said: "the accusation by tsoma tzujen enabled me to see more clearly the reactionary essence of lin piao the renegade and traitor who preached 'restrain oneself and return to the rites.' he wanted the younger generation to live like beasts of burden. he was day-dreaming. we must study hard, arm ourselves with marxism-leninism-mao tsetung thought, and do our work well in the socialist revolution and construction."

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* FOREIGN RELATIONS *
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CHINA AND CAMBODIA

NUFC and RGNUC Delegation Passes Through Urumchi on Way to European and African Countries

(NCNA-English Urumchi, April 20, 1974)

the delegation of the national united front and the royal government of national union of cambodia with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the leader and ieng sary, special adviser to the deputy prime minister's office, as the deputy leader, stopped over here yesterday afternoon on its way to visit a number of european and african countries.

in the evening, saifudin, chairman of the sinkiang uighur autonomous regional revolutionary committee, gave a dinner in honour of the distinguished cambodian guests.

the distinguished guests left urumchi by special plane this morning.

upon their arrival and departure, the distinguished cambodian guests were warmly greeted and seen off at the airport by saifudin and leading members of the regional party, government and army organizations, the urumchi municipal revolutionary committee and other departments concerned.

CHINA AND CANADA

Canadian National Gymnastics Team Leaves Peking for Other Parts of China

(NCNA-English Peking, April 20, 1974)

the canadian national gymnastics team with francis tally as the leader and john tutte as the deputy leader wound up its friendly visit to peking and left by air this afternoon to tour changsha, shanghai and kwangchow before going home.

it was seen off at the airport by kung ke-fei, a leading member of the chinese gymnastics association, and chinese gymnasts.

while in peking, the canadian gymnasts gave two joint performances with chinese gymnasts. the canadian friends visited the great hall of the people and the peking physical culture institute and toured the great wall, the summer palace, the palace museum and a ming tomb.

b. evans, counsellor of the canadian embassy in peking, and his wife also left with the team by the same plane.

CHINA AND CYPRUS

President of Cyprus Receives Chinese Ambassador

(NCNA-English Peking, April 20, 1974)

President Makarios of the Republic of Cyprus received Chinese Ambassador Tai Lu in Nicosia on April 17, according to a report from that city.

The President had a friendly conversation with the Chinese Ambassador.

Cyprus President Makarios to Visit China in Mid-May

(NCNA-English Peking, April 21, 1974)

his beatitude archbishop makarios, president of the republic of cyprus, will arrive in peking on may 17, 1974 for an official visit to china at the invitation of the government of the people's republic of china. president makarios will be accompanied by mr. christophides, minister of foreign affairs, during the visit.

CHINA AND JAPAN

China-Japan Air Transport Agreement Signed in Peking

(NCNA-English Peking, April 20, 1974)

an air transport agreement between the people's republic of china and japan was signed here this morning.

li hsien-nien, vice-premier of the state council, and liao cheng-chih, president of the china-japan friendship association, attended the signing ceremony.

the agreement was signed by chinese foreign minister chi peng-fei and japanese ambassador to china heishiro ogawa on behalf of their respective governments.

the agreement was signed with a view to further promoting the friendly intercourse between the peoples of china and japan and developing air transport between the two countries in line with the joint statement of the chinese and japanese governments issued on september 29, 1972.

taking part in the ceremony on the japanese side were: kensuke yanagiya, minister, and hiroshi hashimoto, counsellor, of the japanese embassy in peking; michihiko kunihiro, head of the china division of the asian bureau of the japanese foreign ministry; and diplomatic officials of the japanese embassy here tadashi ikeda, minoru tamba, tsuyoshi kawashima, kenzo ichihashi, atsushi hatakenaka, kunitoshi kiko and ikuo ohara.

taking part in the signing ceremony on the chinese side were: han nien-lung, vice-foreign minister; ma jen-hui and shen tu, director-general and deputy director-general of the general administration of civil aviation of china; and leading members of other departments concerned wang hsiao-yun, liu yuan-hsiung, ouyang chu-ping, ting min, wang hsiao-hsien, hsu tun-hsin, li kai, chen hsu-hua, lu chi, chien tse-min, wang yao-lin and pu chao-chou.

Japanese Foreign Minister Issues Statement on Signing of China-Japan Air Transport Agreement

(NCNA-English Tokyo, April 20, 1974)

a statement on the signing of the china-japan air transport agreement between the people's republic of china and japan was issued by japanese foreign minister masayoshi ohira at a press conference here today.

ohira said: "an air transport agreement between japan and the people's republic of china is signed by ambassador heishiro ogawa and foreign minister chi peng-fei in peking today.

"it is well-known that this is one of the business agreements stipulated in (9) of the joint statement of the japanese and chinese governments issued on september 29, 1972. i think, as a concretization of the japan-china joint statement, it will contribute not only to strengthening japan-china friendly relations, but also to further promotion of the interflow of personnel and goods between japan and china, which had notably increased daily in the past few years. i hold that the opening of the air route between japan and china according to the japan-china air transport agreement is of no small international significance as it will establish another huge major route in the world aviation network. the agreement is made up of the text and its annex. it is stipulated in the text of the agreement that rights are extended respectively to the designated aviation enterprises of the two countries on the operation of air business on designated routes, and that there will be exemption of duties in respect to fuel and etc. carried on planes, relief and other measures that should be taken if an aircraft meets an accident, mutual recognition of certificates and other technical matters. the annex stipulates the landing points and the routes of flights. both the form and contents (of the japan-china air transport agreement) are not different in substance from the aviation agreements japan has signed with other countries.

it is well-known, ohira said, that together with the signing of this agreement, there is the handling of the problem of the japan-taiwan airroute. the japanese government holds that it is important that the maintenance of the japan-taiwan airroute should in no way be in contradiction with the new relations between japan and china, he noted.

with regard to the aviation relationship between japan and taiwan, ohira said, the exchange of letters on aviation business which existed in the past has become null and void as a result of the normalization of diplomatic relations between japan and china in september 29, 1972.

the japanese government's policy is to maintain it through non-governmental agreement.

"on this question," he continued "the japanese government makes clear the following points as views which were expressed to the government of the people's republic of china:

"the air transport agreement between japan and the people's republic of china is a governmental agreement and flights between japan and taiwan are non-governmental regional air traffic. on the basis of the joint statement of the two governments, the japanese government since its publication does not recognize the emblem on the taiwan aircraft as so-called national flag nor does it recognize the 'china airlines (taiwan)' as an air firm representing a state."

it is a matter for rejoicing, he said, that an airroute has been opened between japan and china through the agreement.

Japanese Statesmen Greet Signing of China-Japan Air Transport Agreement

(NCNA-English Tokyo, April 21, 1974)

japanese statesmen issued statements to greet the signing of the china-japan air transport agreement.

kenzo kono, speaker of the house of councillors, said yesterday that friendly relations between japan and its neighbour china are of great significance to the future of japan. in this light, the signing of the japan-china air transport agreement is a happy event as the first and essential step to the strengthening of japan-china friendly relations.

susumu nikaido, chief cabinet secretary, stated in an interview to reporters that "the relations of friendly exchanges between japan and china will be further promoted by the long-awaited opening of an air route between the two countries."

tomisaburo hashimoto, secretary-general of the ruling liberal democratic party, said the same day that "it is a joy indeed that the signing of the agreement will benefit further enlarged exchanges between japan and china."

kozo sasaki, dietman of the socialist party, said that the signing of the agreement will promote the interflow of personnel, cultural and sports exchanges

and the development of trade relations between japan and china. the present diet session must approve and recognize the agreement, he stressed.

yoshikatsu takeiri, chairman of the komei party, said that the opening of an air route between japan and china will greatly promote the development of friendly relations between the two countries. "we hope that the japanese government will sign at an early date business agreements as stipulated in the joint statement of the japanese and chinese governments and promote the conclusion of a peace and friendship treaty between japan and china."

katsu kawamura, director of the international department of the democratic socialist party, said that following the signing of the japan-china air transport agreement, a normal traffic line has been opened between japan and china so that the time is ripe for the conclusion of a japan-china peace and friendship treaty.

China-Japan Air Transport Agreement Hailed in Japan

(NCNA-English Tokyo, April 21, 1974)

friendly japanese organizations and personages have, in statements or remarks, hailed the signing of the japan-china air transport agreement.

japan-china friendship association (orthodox) headquarters in a statement yesterday warmly greeted the signing of the japan-china air transport agreement. it pointed out, "this is a common victory for the japanese and chinese peoples." but "the reactionaries at home and abroad have not given up the scheme to create 'one china, one taiwan'." they "are now waging a last-ditch struggle in an attempt to sabotage the strict implementation of the agreement. we must heighten our vigilance."

"while hailing the signing of the agreement," the statement went on to say, "we must further strengthen unity among the people who win the victory, fight against the reactionaries at home and abroad who attempt to violate the japan-china joint statement and obstruct the strict implementation of the agreement, and smash their plots."

the statement said in conclusion, "in close unity with the broad masses of the japanese people, we will strive for the signing at an early date of other business agreements and the conclusion of a peace and friendship treaty in line with the japan-china joint statement, strive for realizing an ever-lasting friendship between the two countries."

aiichiro fujiyama, chairman of the dietmen's league for japan-china friendship, said: the signing of the japan-china air transport agreement has made the japan-china joint statement more concrete. i am convinced that with the implementation of the agreement, the economic and cultural interflows between japan and china will further develop. we must do our utmost to achieve the signing of a peace and friendship treaty so as to strengthen the friendly and good-will relations between our two countries and make contribution to world peace.

kenzo nakajima, director-general of the japan-china cultural exchange association, said: i greatly rejoice over the signing of the japan-china air transport agreement between the japanese and chinese governments. the signing of the agreement will further cement the friendship between the japanese and the chinese peoples. it has opened a new chapter for the cause of friendship between them. japan and china are neighbours separated by a strip of water. in the past, it took the time enough to go around half of the globe for us to visit each other. now less time is needed. this provides an extremely favourable condition for the japanese and chinese peoples to develop cultural exchanges.

tokumatsu sakamoto, director-general of the japan committee for afro-asian people's solidarity, said that the signing of the japan-china air transport agreement has not only shortened the distance between the two countries, but has also enabled the japanese and chinese peoples to develop their friendship in an ever broader and deeper way. he stressed that the signing of this agreement will not only affect the relations between japan and china, but will also enable the japanese people who live in the second world to come closer, through china, to the peoples of the third world. the japanese people want to unite more closely with the third world peoples in asia, africa and latin america to wage a common struggle against the hegemonism of the two super-powers.

he pointed out that in japan a handful of ultra-rightists of seirankai and the taiwan lobby are trying to put up obstacles, but they are doomed to complete failure in face of the advancing people.

saionji kinkazu, a japanese friend of china, said that this agreement is in line with the spirit of the japan-china joint statement. with this as a starting point, it is necessary to sign other business agreements and conclude a peace and friendship treaty as early as possible. he added that the ultra-rightists of "seirankai" are but a small group though they are making trouble. they can not succeed in their scheme before the broad masses of the japanese people.

shizuo asada, president of japan air line company, said that his company "plans to quicken the pace of preparation so that the air route may be opened at an early date".

Japanese Osaka City Friendship Delegation Leaves Shanghai for Peking and Hangchow

(NCNA-English Shanghai, April 20, 1974)

the japanese osaka city friendship delegation to china wound up its friendly visit to shanghai and left by air today to tour hangchow and peking in separate groups.

the delegation was given a warm send-off at the airport by feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and leading members of departments concerned under the municipal revolutionary committee, the municipal trade union council, the shanghai municipal committee of the chinese communist youth league, the municipal women's federation and other departments concerned, as well as several hundred people.

on hand also were sakae kishi, leader of the japanese delegation of the osaka "japan-china friendship ship" and vice-governor of the osaka city, and other japanese friends.

in the past few days, the friendship delegation from osaka city visited many places in shanghai, further strengthening the mutual understanding and friendship between the peoples of osaka and shanghai and between the peoples of japan and china. the japanese friends called at the shanghai heavy machinery plant and chatted amicably with chinese workers. while in the pengpu people's commune on the city's outskirts, japanese friends called on a peasant's family. the happy life of the commune members left a deep impression on the visitors.

in the hsichiao park, the japanese visitors saw that the friendship trees planted by chinese and japanese friends and the cherry saplings planted by japanese friends previously were growing well. they said that they were very happy at seeing the results of friendship. they pledged to continue to strive for the cause of friendship between the peoples of japan and china.

the japanese friends visited the lunghua hospital, the shanghai municipal children's palace and workers' housing estates, receiving enthusiastic welcome everywhere. the osaka friendship delegation also laid wreaths at the tomb of the late mr. kanzo uchiyama here.

yasushi oshima, mayor of osaka and leader of the osaka friendship delegation, gave a reciprocal banquet yesterday evening. present on the occasion were ma tien-shui, wang hsiu-chen and feng kuo-chu, vice-chairmen of the shanghai municipal revolutionary committee, and leading members of departments concerned. mayor oshima said in his toast: we feel greatly honoured that osaka has established official bonds of friendship with shanghai. i am determined to take this as a new starting point for the friendly exchanges between the two cities and work for the future expansion of the cause of friendship.

proposing a toast, vice-chairman ma tien-shui said: the formation of official bonds of friendship between shanghai and osaka will carry forward the friendly relations between our two cities and the friendship between their people. we shall henceforth unite still more closely with the people of osaka and the rest of japan, work untiringly and keep on making new contributions to the cause of friendship between the two great peoples of china and japan.

vice-chairman ma tien-shui requested the friends on the osaka friendship delegation to convey, upon their arrival back in japan, the friendly feelings and cordial regards of the ten million people of shanghai to the people of osaka and the whole of japan.

Group of Osaka City Friendship Delegation Arrives in Peking

(NCNA-English Peking, April 20, 1974)

a group of the osaka city friendship delegation from japan arrived here this afternoon on the second leg of its tour of china after sealing the official bonds of friendship between osaka and shanghai.

the group is led by its leader shiro daimaru, speaker of the osaka prefectural assembly, deputy leader giichi nagata, and adviser jiro kaneko, chairman of the osaka prefectural headquarters of the japan-china friendship association (orthodox).

liao cheng-chih, president of the china-japan friendship association, met all members of the group this afternoon and had a warm and friendly conversation with them.

wang yun-sheng, vice-president of the china-japan friendship association, gave a banquet for the japanese guests this evening. attending on the host side were sun ping-hua, wang hsiao-yun, chang chang and other leading members of departments concerned. yuan tung-lin, leading member of the foreign affairs group of the shanghai municipal revolutionary committee, who is accompanying the japanese group on its visit here, was also present.

the japanese guests will leave peking for home by air via kwangchow on april 23.

Japanese Delegation of Osaka "Japan-China Friendship Ship" Leaves Shanghai for Tientsin

(NCNA-English Shanghai, April 20, 1974)

the japanese delegation of the osaka "japan-china friendship ship" left shanghai for tientsin by the ship "japan maru" this evening.

the delegation was seen off at the wharf by feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and leading members of the municipal committee of the chinese communist youth league, the municipal trade union council, the municipal women's federation and other departments concerned. several hundred young people gathered there, singing and dancing, to give a warm send-off to the japanese friends.

while in shanghai, the japanese friends in groups visited factories, rural communes, workers' living quarters, children's palaces, schools and hospitals. they were warmly welcomed by shanghai people wherever they went.

the japanese friends were warmly received by the workers during a visit to the shanghai miniature bearing plant. the leading members of the plant described to the visitors how the workers had expanded production steadily under the guidance of the principle of independence and self-reliance. the japanese friends said that they rejoiced at the creative talent of the chinese workers and were greatly impressed by their friendly feelings. a member of the delegation said with excitement: let the people of our two countries join hands closely and work together for the continuous development of the friendship between the people of japan and china.

the shanghai municipal revolutionary committee hosted a reception in welcome to all members of the osaka "japan-china friendship ship" delegation. delegation leader sakae kishi gave a reciprocal banquet. on these occasions, vice-chairman feng kuo-chu and delegation leader sakae kishi joined in expressing the will to continue to work for the development of china-japan friendship.

this evening, shanghai residents got together with the japanese friends at a gathering of sports. the women's volleyball teams of shanghai and osaka had a friendly match, and local sportsmen gave an exhibition of wu shu (traditional chinese boxing and swordsmanship), acro-gymnastics and free exercises. the indoor stadium was overflowing with an enthusiastic atmosphere of unity and friendship between the people of china and japan.

Japanese "Kobe-Tientsin Friendship Ship" Delegation
Leaves Tientsin for Home

(NCNA-English Tientsin April 21, 1974)

the 405-member japanese "kobe-tientsin friendship ship" delegation wound up its friendly visit to china's port city of tientsin and left here for home this afternoon, carrying with it the profound friendship of the tientsin people.

the relations between the two cities of tientsin and kobe have been steadily developed and the mutual understanding and friendship between the people of the two cities strengthened since the two cities established official bonds of friendship in june, 1973. the visit to tientsin by this friendship ship delegation composed of workers, peasants, youths, women and personalities of cultural, educational, art and economic circles of kobe city was a new contribution to the furtherance of the friendly contacts between the people of china and japan.

in the past few days, the japanese friends visited factories, schools, rural people's communes, workers' housing estates, homes for the aged, shops and children's palace. leaders of the two cities planted trees in a park as a token of friendship. everywhere the japanese friends met with warm welcome.

on the morning of april 19, japanese friends visited the chungkuang hardware factory which was set up specially for the blind. the visitors appreciated the skillful operation of the blind workers and enjoyed an art performance given by the workers.

at the children's palace, japanese friends played games with primary school pupils there and visited the sports hall and science rooms. a 69-year-old visitor remarked: "my heart is filled with warmth since our arrival here in tientsin. we are welcomed by adults as well as children. japan-china friendship has a bright future. although i'm old, i'll do my best to work for japan-china friendship". another guest took the hands of a chinese in his and said that when he returned to japan, he would teach his children to life in eternal friendship with their little chinese friends.

at the tientsin hospital, the visitors presented the staff with a piece of red silk with their autographs. a leading member of the hospital told the japanese friends about the treatment of bone fractures by the combined method of chinese and western medicine. the visitors were very much interested.

the japanese friends also had group discussions with young people, women, city planners and people of other walks of life in tientsin.

over 5,000 youngsters and the japanese friends held a sports gathering this morning at the tientsin people's indoor stadium, at which more than two hundred children presented a dance of welcome. the japanese friends played a number of japanese and chinese tunes, including "sailing the seas depends on the helmsman". the men's and women's volleyball teams of tientsin and kobe had friendly matches. the gathering was full of warm expressions of friendship between the chinese and japanese peoples.

hsieh hsueh-kung and chao wu-cheng, chairman and vice-chairman of the tientsin municipal revolutionary committee, this morning met and had a friendly conversation with members of the kobe city assembly on the delegation.

before leaving tientsin, mayor tatsuo miyazaki gave a reciprocal banquet in tientsin, attended by hsieh hsueh-kung, chao wu-cheng and leading members of other departments concerned.

at the tientsin new harbour this afternoon, the japanese and chinese friends warmly shook hands, bidding farewell while encouraging each other to continue to work for china-japan friendship. when the ship pulled out of the wharf, the japanese friends kept waving and shouting goodbye to the well-wishers. among the several hundred people on the dock were vice-chairman chao wu-cheng and deputy secretary-general li shih-tseng of the municipal revolutionary committee, and leading members of other departments concerned.

Liao Cheng-chih, Chao Pu-chu Meet and Fete Japanese Guests

(NCNA-English Peking, April 21, 1974)

liao cheng-chih, president of the china-japan friendship association, and chao pu-chu, leading member of the buddhist association of china, this evening met and feted nikkyo niwano, president of the rissho koseikai of japan, and his party. hosts and guests conversed in a friendly atmosphere.

present on the occasion were leading members of chinese organizations concerned chou shu-tao, wang yun-sheng, sun ping-hua, wang hsiao-yun and kao shan.

nikkyo niwano and his party arrived here yesterday for a friendly visit to china at the invitation of the china-japan friendship association and the buddhist association of china.

CHINA AND NEW ZEALAND

New Zealand Guests Feted in Peking

(NCNA-English Peking, April 20, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, this evening met and feted richard s.v. simpson, chancellor of victoria university of wellington in new zealand, and his wife.

new zealand friend in peking rewi alley attended the dinner.

mr. and mrs. richard s.v. simpson arrived in peking yesterday evening for a friendly visit to china at the invitation of the chinese people's association for friendship with foreign countries.

New Zealand Guest Leaves Peking for South China

(NCNA-English Peking, April 20, 1974)

new zealand friend p.j. alley left peking today to tour southern china before leaving for home. he arrived here on april 2 as guest of the chinese people's association for friendship with foreign countries. he visited factories, a school and a neighbourhood community in the chinese capital. vice-president li en-chiu of the association met p.j. alley and gave a dinner in his honour.

CHINA AND ROMANIA

Romanian Friendship Visiting Group Arrives in Peking

(NCNA-English Peking, April 20, 1974)

a 18-member romanian friendship visiting group led by crisan adalbert, member of the central committee of the romanian communist party and first secretary of the party committee of bistrita-nasaud county, arrived here today at the invitation of the china travel and tourism administrative bureau.

greeting the group at the airport were leading members of the host organization and other departments concerned, and minister-counsellor ion dorobantu of the romanian embassy in peking.

CHINA AND WEST GERMANY

Delegation from Federal Republic of Germany Feted in Peking

(NCNA-English Peking, April 20, 1974)

wu yu-hsun, vice-president of the academy of sciences of china, and chou pei-yuan, vice-chairman of the scientific and technical association of china, met and feted here this evening the delegation of the max-planck society of the federal republic of germany led by professor r. luest, president of the society.

vice-presidents of the guest society professors w. gentner, f. lynen and k. zweigert are among the members of the delegation.

also present were r.f. pauls, ambassador of the federal republic of germany to china, minister h. rohreke and other diplomatic officials of the embassy of the federal republic of germany in peking, and leading members of chinese departments concerned and chinese scientific workers.

a friendly atmosphere prevailed over the meeting and banquet.

in their toasts at the banquet, vice-president wu yu-hsun and professor luest expressed their belief that the delegation's current visit to china would surely

help promote the friendship between the two peoples and the academic discussions between the scientific workers of the two countries.

the max-planck society is the most major organ of scientific research in the federal republic of germany. the eight-member delegation of the society arrived here yesterday for a friendly visit to china at the invitation of the academy of sciences of china.

TERRITORIAL WATERS

American Fishing Boat Detained by Panama for Illegal Operations

(NCNA-English Panama City, April 19, 1974)

an american tuna boat, "raffaello", was detained and fined by panama for illegal operations in panamanian waters.

the american boat was captured by a patrol boat of the panamanian national guard on april 17 when it was fishing around punta mala on azuero peninsula without the permit for navigation in panamanian waters nor the license for fishing.

the consular and shipping department of the ministry of finance yesterday declared a decision to fine the american boat 7,200 balboas (one balboas is equal to one u.s. dollar). the department also warned the intruder that it would be confiscated if similar incident recurs in the future.

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

The "Representative Repertoire" of Which Class?

by

Wang Shuang-yin (王双印)

(Peking Kuang-ming Jih-pao, April 13, 1974)

Today, with great victories won in the great proletarian cultural revolution, the big poisonous weed "San Shang T'ao Feng" is put on the stage to openly invoke the dead soul of Liu Shao-ch'i who has been overthrown. The concocters rack their brains, disguise themselves, stubbornly alter the appearance of the poisonous weed which has been criticized by the revolutionary masses and once again put it on the stage, in a vain attempt to negate the rich fruits of the great cultural revolution and counter Chairman Mao's revolutionary line in literature and art. Like the mayflies that plot to topple the giant tree, they are so absurd as to do what is far beyond their power.

The release of San Sang T'ao Feng" is a typical manifestation of the backlash of the revisionist black line in literature and art. The criticism of "San Shang T'ao Feng" is definitely not an ordinary dispute in literature and art, but a struggle in defense of the fruit of victory of the great proletarian cultural revolution and Chairman Mao's revolutionary line. It is a life-and-death struggle.

Chairman Mao points out, "In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines." In their vain attempt to usurp power, the reactionaries in the past and at present, in China and abroad, and the successive ringleaders of the opportunist line in the Party are bound to use literature and art to create counter-revolutionary public opinion. After the failure of

their plots, they are bound to use literature and art to reverse the verdict on them and carry out counter-revolutionary restorationist activities. The historical facts of class struggle for more than two thousand years from Confucius to Lin Piao fully illustrate this point. In the present day, the handful of class enemies who vainly attempt to reverse the verdict on Liu Shao-ch'i and Lin Piao are taking the same course of action.

When "San Shang T'ao Feng" was about to be cast forth, it had been boycotted by the revolutionary masses. At that time, the concocters and supporters clamored, "It will do if the other plays are not staged, but it will not do if 'San Shang T'ao Feng' is not staged!" They also threateningly said, "It has to be staged even if it is a poisonous weed!" Look, what a display of their reactionary arrogance. What is more, they cried, "San Shang T'ao Feng is the representative repertoire of Shansi." Let's ask: What class does the "representative repertoire" you talk about actually represent?

"In agriculture, learn from Tachai." The red banner of Tachai personally hoisted by Chairman Mao is right in Shansi. It encourages millions upon millions of revolutionary people in our country to advance courageously. In the wave of enthusiasm for learning from Tachai in agriculture, millions upon millions of advanced collectives and figures of the Tachai type have emerged in various places in China and rendered outstanding contributions to bumper harvests in agriculture throughout the country. As far as Shansi is concerned, if we have to talk about representation, isn't the repertoire that eulogizes Tachai and learning from Tachai in agriculture of a more representative nature? Such a repertoire is one that is really representative of the proletariat and socialism. But the concocters and supporters of "San Shang T'ao Feng" ignore the subject matter that is representative of the proletariat and socialism. They are in Shansi but instead of reflecting Tachai, they are interested in the "T'aoyüan experience" concocted by Wang Kuang-mei. The concocters and supporters of "San Shang T'ao Feng" cannot represent the broad masses of the people or the revolutionary literary and art workers in Shansi. On the contrary, they have run entirely counter to the wishes of the broad masses of people and the revolutionary writers and artists in Shansi. Their so-called "representation" is but the representation of the interests of a handful of landlords, rich peasants, counter-revolutionaries, evil elements and Rightists at home and the interests of a handful of imperialists, revisionists and reactionaries in the international arena. They vainly attempt to turn back the wheel of history and restore capitalism.

What should be pointed out is that the release of "San Shang T'ao Feng" is definitely not an accidental or isolated phenomenon. Years ago, Wang Kuang-mei arrogantly said, "The whole country is learning from Tachai. T'aoyüan must surpass Tachai politically so that the whole country has to learn from T'aoyüan as well." Therefore, "San Hsia T'aoyüan" (Thrice Going Down to Peach Garden), the forerunner of "San Shang T'ao Feng" vigorously sang, "All the communes and production brigades are the same. T'aoyüan alone is greatly different." Today, the concocters of "San Shang T'ao Feng" again frenziedly cry, "Had it not been for the great proletarian cultural

revolution, this play would have become popular long ago." How obdurate their counter-revolutionary stand is! How they hate the great cultural revolution! All this is entirely determined by their reactionary political aim and is in the service of the interests of their reactionary class. The release of "San Hsia T'aoyüan" years ago was for eulogizing the renegade, hidden traitor, and scab Liu Shao-ch'i and clearing the way for pushing his counter-revolutionary revisionist line. The transformed "San Shang T'ao Feng" today is for reversing the verdict on Liu Shao-ch'i.

Whenever there is a mistake, it has to be criticized, and whenever there is a poisonous weed, it has to be struggled against. The struggle between progress and retrogression, between restoration and counter-restoration on the literary and art front will go on for a long time. We must maintain a high degree of vigilance, be ready to fight a protracted battle, uphold the proletarian philosophy of struggle, resolutely repel the counter-revolutionary revisionist black line in literature and art and carry through to the end the proletarian revolution in literature and art and the struggle to criticize Lin Piao and Confucius.

* * *

Strip the "Savior" of Her Mask

by

Kung Hsueh-wen (宮学文)

(Peking Kuang-ming Jih-pao, April 13, 1974)

Ch'ing Lan, the typical figure that practices the doctrines of Confucius and Mencius, politically negates class struggle, opposes the Party's basic line and replaces the proletarian philosophy of struggle with the doctrine of the Mean. In handling the masses, she similarly peddles Confucius' "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed" and considers herself the "savior" high above the masses.

Please look, in the second act when Ch'ing Lan goes up T'aofeng, after exchanging a few words with Erh Hu, a commune member of the T'aofeng production brigade, she loses her patience and says, "Ah, I cannot make this clear to you. Please take me to your cadres."

In the third act, the masses at Hsingling hold a "heated discussion" about the sick horse. Seeing this, Ch'ing Lan again severely repudiates them, saying, "Go back to work. This problem is to be studied and solved by us cadres."

What an order to "go back to work"! What a problem "to be studied and solved by the cadres"! This is entirely the trash advocated by Confucius, such as "the superior man thinks of virtue; the small man thinks of comfort" and "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed"! This is entirely one and the same trash as the reactionary language of Liu Shao-ch'i who smeared the peasants as "disorganized," "conservative" and "narrow-minded" and of Lin Piao who disparaged the peasants as "thinking how to get hold of money, rice, edible oil, salt, soy, vinegar and firewood."

In "San Shang T'ao Feng," if the masses are not Ch'ing Lan's echoers, they are her worshippers. All of them are the "ignorant masses" who can do nothing. As for Ch'ing Lan, she is praised on the newspaper, commended by the masses and is virtually extolled to the sky! Ch'ing Lan desperately clings to the dogma of "the wise of the highest class and the stupid of the lowest class." She repeats the word "cadre" over and over again. In her eyes, the masses "are only people who may be made to follow a path of action, but may not be made to understand it." In addition, it looks as though the sky would have to come down but for her presence in Hsingling. During the few days she is away in the hsien attending a meeting, "a big shortcoming is revealed" at home. The commune members are at a loss to know how to handle the incident of the dead horse. But upon her return to the village, wonderful ideas come in an endless flow. Consequently, she remedies the "shortcoming" which the masses are unable to remedy and fills in the "ditch" which cannot be filled in by the masses. She has virtually become the "savior" of Hsingling.

"Sham is sham and the mask must be ripped off." After this "savior" has been stripped of her mask, we can see that what Ch'ing Lan practices is nothing but the policy of keeping the people ignorant as advocated by Liu Shao-ch'i, Lin Piao and Confucius. She aims at asking the masses of people to blindly obey her, and become the devout disciples of the doctrines of Confucius and Mencius just like her, and the instrument for restoring capitalism. In Ch'ing Lan, we clearly see the repulsive image of Wang Kuang-mei, who vigorously restored capitalism in T'aoyüan. In that year, acting on a secret instruction from Liu Shao-ch'i, Wang Kuang-mei went to T'aoyüan and vigorously peddled "the wise of the highest class and the stupid of the lowest class." She neither went deep among the masses, nor looked for revolutionary cadres, but carried out secret investigations and sneaked into the dark den of landlords, rich peasants, counter-revolutionaries, evil elements and rightists. On the one hand, she frantically suppressed the broad masses of Party members, poor and lower-middle peasants and the masses of commune members. On the other hand, she propped up the evil elements and put them once again on the stage. In T'aoyüan at that time, truth was stood on its head and capitalism had already been restored. What a resemblance between Ch'ing Lan and Wang Kuang-mei!

The ideological content of literary and art works is mainly manifested through the images of the characters. The basic task of proletarian revolutionary literature and art is to strive to mold images of proletarian heroes, so as to consolidate the dictatorship of the proletariat. But in painstakingly molding Ch'ing Lan who peddles "the wise of the highest class and the stupid of the lowest class," the concocters of "San Shang T'ao Feng" aim at reversing the verdict on Liu Shao-ch'i's revisionist line, airing grievances for Wang Kuang-mei and negating the great fruits of the great proletarian cultural revolution so as to serve capitalist restoration.

"The lowly are most intelligent; the elite are most ignorant." Confucius, Liu Shao-ch'i, Lin Piao and their like who called themselves "the wise of the highest class" were most stupid, and the people whom they smeared as the "stupid of the lowest class" are the most clever. We must raise high the great red banner of Marxism-Leninism-Mao Tse-tung's thought, thoroughly criticize the reactionary concept of "the wise of the highest class and the stupid of the lowest class" propagated in "San Shang T'ao Feng," repel the backlash of the counter-revolutionary revisionist black line in literature and art, and carry through to the end the struggle to criticize Confucius and Lin Piao.

* * *

The Use of "T'aoyüan Experience" To Counter Tachai Is Prohibited

by

Lei Lo (磊落) of a certain PLA unit

(Peking Kuang-ming Jih-pao, April 13, 1974)

Tachai is a brilliant red banner on the agricultural front in our country. Under the guidance of Chairman Mao's proletarian revolutionary line, millions upon millions of poor and lower-middle peasants in the whole country are raising high the red banner of Tachai and taking the road of Tachai in energetically building a socialist new countryside. But the handful of class enemies represented by Liu Shao-ch'i and Lin Piao have adopted a thousand and one ways to oppose learning from Tachai, in the vain attempt to chop down this red banner. The Shansi opera "San Shang T'ao Feng" is a big poisonous weed that vainly attempts to use Liu Shao-ch'i's reactionary "T'aoyüan experience" to oppose learning from Tachai in agriculture.

In 1964, Chairman Mao issued the great call, "In agriculture, learn from Tachai." The renegade, hidden traitor and scab Liu Shao-ch'i desperately instructed his wife Wang Kuang-mei to go to the T'aoyüan production brigade in Funing hsien in Hopei. In the name of "four clean-ups," she actually brought about a restoration and painstakingly conccoted the notorious "T'aoyüan experience." Wang Kuang-mei cried, "The whole country is learning from Tachai. T'aoyüan must surpass Tachai politically so that the whole country has to learn from T'aoyüan as well." In response to the command of the master, the lackeys moved. At that time, Chou Yang and company moved forward in force and grasped "the story of a horse" as a life-saving straw. They adopted various artistic forms to embellish the "T'aoyüan experience" and the most obvious of them all was the Shansi opera "Thrice Going Down to T'aoyüan" which was prominently published as the first item in the January 1966 number of "Huohua" (Spark), a drama publication in Shansi Province. First of all, it changed "Sangyüan," the original site of the actual incident, into "T'aoyüan" in an eye-catching way. Meanwhile, it made the characters in the play sing, "All the communes and production brigades are the same, but T'aoyüan is greatly different." The "great difference" lay in the "fruit of victory of the socialist education movement" in T'aoyüan. The concocters very clearly told us their intention: "Tachai is not prominent and is not worth learning from. Only T'aoyüan is a 'model' and should be learned from." They tried their utmost to erect a memorial tablet for Liu Shao-ch'i and Wang Kuang-mei.

In the great cultural revolution, "Thrice Going Down to T'aoyüan" was criticized by the revolutionary masses, but with the support and approval of someone, the concocters today again pick up this poisonous weed to invoke the dead souls of Liu Shao-ch'i and Wang Kuang-mei. In addition, they go even further and not only "go down" to T'ao "yüan" (Peach Garden) but also "ascend" T'ao "feng" (Mount Peach). They go to battle stripped to the waist and stubbornly insist on a test of strength with the proletariat. What a heart-shaking class struggle this is!

We say that "San Shang T'ao Feng" vainly attempts to use "T'ao-yüan experience" to counter "learning from Tachai in agriculture" because first of all this poisonous weed vigorously advocates the "dying out of class struggle," and opposes the precious experiences of the poor and lower-middle peasants of Tachai in firmly bearing in mind the Party's basic line and insisting on exercising a firm grip on class struggle. The Party's basic line tells us that in the historical period of socialism, there are at all times classes, class contradictions and class struggle and there is the danger of capitalist restoration. Therefore, for a long time, the poor and lower-middle peasants at Tachai have all the time put class struggle above all other kinds of work. They grasp the important matters, work vigorously, and use the key link to lead everything in production. It is precisely because they have grasped this key link of class struggle and two-line struggle that barren mountains are made to bow their heads, the ravines to yield grain and the poor affluent.

In the course of our visiting and learning from Tachai on many occasions, we have deeply felt that the Tachai production brigade has thousands of experiences and the most basic one is to grasp tightly class struggle and two-line struggle. But, in the black play "San Shang T'ao Feng," we cannot see even the slightest shadow of the struggle waged by the proletariat against the bourgeoisie. There is only the "kingdom of gentlemen" in which you are good, I am good and everybody is good, as well as the "combination of two into one" involving the bourgeoisie and the proletariat, capitalism and socialism. Ch'ing Lan, the principal character in the play, virtually bears no resemblance to a branch secretary of our Communist Party, but is a genuine political philistine who cares only for the "condition of the horse" but pays no attention to the condition of the enemy. The struggle between her and Li Yung-kuang, the agent of capitalist forces within the Party, is in essence the struggle between the two lines, but she praises Li Yung-kuang as a "good housekeeper," says that he has only a little "self-interest" and shields the capitalist forces in their attacks against socialism.

Next, the concocters sing the praises of the capitalist forces and stage a rival show against Tachai which insists on taking the socialist road. Lao Liu in the opera is the representative of capitalist forces engaged in speculation and manipulation to undermine the foundation of socialism. He spares no efforts in selling a sick horse to the others by passing it for a good one, fabricates a contract and talks absurdities: "In my occupation, my billfold is swollen with banknotes." The concocters vigorously defend this character and find excuses for him. Please look, when Lao Liu plans to sell the sick horse by passing it for a good one, the writer praises him through the mouth of the leader of the production brigade, "He takes the initiative in making a proposal, and the sale of the sick horse in exchange for a good one is a good move." When Lao Liu fabricates a transportation contract and plans to "diligently take up transportation business," the leader of the production brigade again praises him for "having done a good job" and as "a man with good intention" who "energetically" "does things" for the collective. In the opera, after the death of the "sick horse" through over-exhaustion, Lao Liu brings out a big red horse which symbolizes Liu Shao-ch'i's revisionist line and which wins the applause of all those

on the stage. "What a good horse" is exclaimed three times in succession. What is all this if not a flagrant eulogy for the capitalist spontaneous forces?

Thirdly, "San Shang T'ao Feng" passes the "Hsingling style"--which talks neither of class nor of the line--for the communist style so as to counter the genuine communist style of Tachai. We know that style is the product of ideology and objective practice. In class society, style can only be the style of a specific class, but there is definitely no abstract and class-transcending style. The so-called "style" propagated in "San Shang T'ao Feng" has nothing in common with the genuine communist style of the poor and lower-middle peasants of Tachai. The poor and lower-middle peasants of Tachai who are armed with Mao Tse-tung's thought have repeatedly faced floods and droughts that are rarely seen in a hundred years and have encountered difficulties and obstacles one after the other, but they think first not of themselves but of the class brothers in the whole hsien, whole province and the whole country. On many occasions, they gave relief materials and aid which they had received from the state to the fraternal communes and brigades while they themselves self-reliantly and persistently aimed high at changing heaven and earth by relying on their red hearts and hands alone. What a noble communist style this is! But the so-called "style" propagated in "San Shang T'ao Feng"--which first deceives people and then practices mutual "concession"--disseminates the stinking doctrines of Confucius and Mencius from beginning to end and is concocted in accordance with the trash of "loyalty and forbearance" and "making way for each other" in the doctrines of Confucius and Mencius and Lin Piao's fallacy of "the two sides that struggle against each other are enemies and the two sides that exist in harmony are friends."

"San Shang T'ao Feng" is concocted entirely in accordance with Wang Kuang-mei's black "experience" of capitalist restoration ten years ago. In order to achieve the criminal aim of reversing the verdict on Liu Shao-ch'i and restoring capitalism, they vainly attempt to eradicate the red banner of Tachai. But contrary to the wishes of all class enemies, the red banner of Tachai will emit even greater radiance in the struggle.

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A Wornout Weapon and a Vicious Intention

- a criticism of the advocacy for opposition to the theory of "subject matter as the decisive factor" in "San Shang T'ao Feng"

by

Wen I (文 屹) of the Department of Chinese at Peking University

(Peking Kuang-ming Jih-pao, April 13, 1974)

The Shansi opera "San Shang T'ao Feng" is a big poisonous weed that reverses the verdict on Liu Shao-ch'i. Its concoction and release represent a repulsive performance of the backlash of the revisionist black line in literature and art.

On the question of what subject matter should be chosen in the creation of literature and art, there has been all along a violent struggle between the two classes and the two lines. As early as in the fifties, the counter-revolutionary element Hu Feng advocated that "wherever there is life, there is struggle," in a vain attempt to hinder the revolutionary writers and artists from going deep among the workers, peasants and soldiers and reflecting the actual struggle of great significance. In the sixties, Chou Yang and company again vigorously advocated the opposition to the theory of "subject matter as the decisive factor." They said, "It is necessary to abolish the taboos on the question of subject matter," and "in the choice of subject matter, the writers and artists have complete freedom and are free from all restrictions." They asked the literary and art workers to write on "things that exist in the world and have existed in history" and flagrantly opposed the orientation of literature and art to serve the workers, peasants and soldiers and the portrayal of the important themes of the revolution in literature and art. This fallacy was sternly criticized by the broad masses of revolutionary people in the great cultural revolution.

However, the bourgeois restorationist forces watch and assess the situation all the time, waiting for an opportunity to hit back at the proletariat. "San Shang T'ao Feng" offers a living specimen to such counter-attacks. The concocters intentionally ignore the present reality which is full of class struggle and the two-line struggle. They live in Shansi but they are not interested in Tachai--the red flag on the agricultural front. On the contrary, they show great interest in the "story of a horse" which takes place not in Shansi but in Hopei, and adopt a thousand and one ways to put it on the stage. When handling this horse, they use various tactics and intentionally cast aside class struggle and the two-line struggle. When someone said that the subject matter chosen in "San Shang T'ao Feng" was too trivial, the concocters and supporters ferociously said, "A waterdrop can reflect the sun!" This viewpoint of the concocters which is opposed to the theory of "subject matter as the decisive factor" is unmistakably the refurbished version of the reactionary viewpoint advocated by Hu Feng, Chou Yang and their followers.

Chairman Mao says, "Socialist society covers a fairly long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration." As an instrument for class struggle, should literature and art publicize the Party's basic line and serve proletarian politics, or oppose the Party's basic line and serve bourgeois politics? This is a major question of right and wrong. Proletarian literature and art is for propagating the Party's basic line, and through selecting and portraying the important themes of the workers, peasants and soldiers, for eulogizing Chairman Mao's revolutionary line and the heroic images of the workers, peasants and soldiers. The revolutionary model plays choose the important theme of class struggle and the two-line struggle. Through the typified description of these themes, they have embodied the great truth that "class struggle necessarily leads to the dictatorship of the proletariat" as pointed out by Marx, and revealed that the proletariat is the leading force in the struggle of opposites and that the heroic figures of the workers, peasants and soldiers play a decisive role in the struggle of opposites, thus greatly strengthening the determination of the proletariat and dampening the arrogance of the bourgeoisie. The revolutionary model plays represent a most effective criticism of the various fallacies of the revisionist black line in literature and art, including opposition to the theory of "subject matter as the decisive factor."

"San Shang T'ao Feng" uses the story of a horse to viciously claim that a "minor theme can reflect a major theme." This single sentence has really betrayed the secrets of heaven. Through the "minor theme" of a horse, they aim at eulogizing the "fruit of victory of the socialist education movement" in Wang Kuang-mei's T'aoyüan, and reflecting the "major theme" of reversing the verdict on Liu Shao-ch'i and Wang Kuang-mei. This fully lays bare the hypocritical and reactionary nature of the so-called opposition to the theory of "subject matter as the decisive factor."

We all know that during the great socialist education movement, there was a violent struggle between Chairman Mao's revolutionary line and Liu Shao-ch'i's bourgeois reactionary line. All works reflecting the socialist education movement must give a clearcut answer on the question of the line: Do they glorify Chairman Mao's revolutionary line or eulogize Liu Shao-ch'i and Wang Kuang-mei? Consequently, the choice of what kind of subject matter to reflect the socialist education movement necessarily reflects the class stand, political attitude, thoughts and feelings of the writers. "The Story of a Horse," "Thrice Going Down to Sangyüan To Buy Back the Horse" and "Thrice Going Down to T'aoyüan" released before the cultural revolution precisely used opposition to the theory of "subject matter as the decisive factor" as a smokescreen, and the "story of a horse" was used to manifest the so-called "noble style of people that have emerged after the socialist education movement" and eulogize Liu Shao-ch'i's bourgeois reactionary line. Today, amidst the ringing victory of smashing the two bourgeois headquarters of Liu Shao-ch'i and Lin Piao, the concocters of "San Shang T'ao Feng" still strive to pick up the "minor theme" which they need from the rubbish heap and make a fuss about a sick horse. Doesn't

this precisely show that they are using the tattered banner of opposition to the theory of "subject matter as the decisive factor" and adopting a counter-revolutionary stratagem on the question of the selection of subject matter in a vain attempt to achieve the aim of reversing the verdict on Liu Shao-ch'i and company?

Besides frantically advocating opposition to the theory of "subject matter as the decisive factor," "San Shang T'ao Feng" propagates "the theory of no conflict" through concealing, distorting and eliminating class struggle and the two-line struggle. Through disguising those figures who advocate compromise and capitulation in class struggle and the two-line struggle as positive figures, it smears the broad masses of people as "people of the world" who are not interested in major matters and do not play any role in class struggle and the two-line struggle, so as to publicize the "theory of people in the middle." Through peddling the contrabands of "loyalty and forbearance," "benevolence and love" and "repaying kindness with kindness," it propagates the theory of "human nature" of the landlord and bourgeois classes, and through advocating the abstract and class-transcending "style," it propagates "the theory of the convergence of the spirit of the time." It can thus be seen that in order to achieve the criminal aim of reversing the verdict on Liu Shao-ch'i and Lin Piao, the concocters of "San Shang T'ao Feng" use a large quantity of worn out weapons from the arsenal of the revisionist black line in literature and art. However, this can in no way save the reactionaries who want to "subdue themselves and return to propriety" from their inevitable doom of destruction.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Lin Piao Publicizes "the Wise of the Highest Class and the Stupid of the Lowest Class" for the Purpose of Counter-Revolutionary Restoration

by

Feng Ke-jung (冯克荣), winner of first class order of merit of a certain PLA unit

(Peking Kuang-ming Jih-pao, March 25, 1974)

Confucius, defender of the faith of the slave-owning aristocracy on the decline was a simon-pure idealist. In order to uphold the tottering rule of the slave-owner class and to restore the "propriety" of King Wen and the Duke of Chou, he tried his utmost to advocate the idealist conception of history, namely, "the wise of the highest class and the stupid of the lowest class" and create counter-revolutionary public opinion for "subduing one's self and returning to propriety." He divided people into the "superior men" and the "mean people" and said, "The progress of the superior man is upward; the progress of the mean man is downward." "Only the wise of the highest class and the stupid of the lowest class cannot be changed." This means that the noble people with wisdom and the lowly, stupid ones are determined by birth and cannot be changed. It can be seen from this that the idea of "the wise of the highest class and the stupid of the lowest class" as propagated by Confucius has a clearcut class content. Confucius vainly attempted to use this to deceive and fetter the laboring people, so as to make them resign to fate and tamely submit to the rule of the slave-owner class, without "offending against their superiors and stirring up confusion."

For more than 2,000 years, in order to uphold their reactionary rule, the reactionary ruling classes in history stepped into the shoes of Confucius and vigorously propagated this kind of reactionary theories. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was no exception. In order to deceive and fetter the laboring people, to keep us from going against the tide and rising up in rebellion, and hence to realize his plot to usurp leadership in the Party, seize power, and restore capitalism, he even vilified us workers and peasants as the "mob" who were concerned only with "how to make money, how to get hold of rice, edible oil, salt, sauce, vinegar and firewood, and how to take care of their wife and children." He even unabashedly played up as "ordained by heaven" to be the "most exalted," and "superman." This was exactly the same as Confucius' reactionary theme for the purpose of "subduing one's self and returning to propriety," restoration and retrogression.

The idealist conception of history, namely, "the wise of the highest class and the stupid of the lowest class," advocated by Lin Piao is an important component of his reactionary theoretical program, "theory of innate genius." Only by vilifying the masses of the people as "the

stupid of the lowest class" could he exalt the reactionary ruling classes as "the wise of the highest class." And only by vilifying the people as the "mob" who are "stupid and ignorant" could he exalt himself as a "genius" who was "born with knowledge." Otherwise, there would not be the opposite to the "people of the world," and Lin Piao would not be able to call himself the "celestial horse." We can see from this that his propagation of this kind of idealist view of history was for creating the "theoretical" basis for him to usurp leadership in the Party and seize power.

Are the laboring people really "stupid and ignorant"? No, definitely not. They are the real heroes. On this point, I have acquired a deep understanding in the process of investigating the possibility of using electric needles to treat constipation in horses and mules, and sterility in mares.

"Constipation" in mules and horses used to be called a "fatal disease." Veterinarian experts and the so-called "authority" found it most difficult to treat this kind of illness. They said: "When mules and horses suffer from constipation, nine out of ten will not live for they cannot be treated." At the beginning of my research, I did not even know the causes that made horses and mules suffer from constipation, not to say how to treat them. After a while, by means of groping through practice, studying, and learning from the old feeders, old herdsmen, and old veterinarians, I initially laid hold of the laws governing the contraction of constipation by horses and mules, and understood the internal relation of such external factors as dry fodder, insufficient drinking water and lack of exercise with constipation. At that time, I thought: "Since it is not recorded in books that dry fodder, insufficient drinking water, and lack of exercise are prone to cause constipation in mules and horses, how could these ordinary people have grasped such knowledge?" Through living and taking up practice together with them, I gradually understood.

Chairman Mao says: "The lowly are the most intelligent; the elite are the most ignorant." The broad masses of workers and peasants are the main body of social reality. They live and practice with objective things all day long. They are in contact with contradictions and have to solve them every moment. They have the deepest understanding of the world, and they have the richest experience in reforming the world. After this, I had a more profound understanding of the truth of the materialist view of history that "the masses are the true heroes." Therefore, I humbly learnt and sought advice from the masses at all times and in all places. I joined them in practice and summed up experience together with them. Finally with the assistance of the broad masses, we overcame constipation in mules and horses.

Now as I make a careful analysis of things in retrospect, I deeply feel that the knowledge and ability of using electric needles to cure constipation are entirely crystallized from the wisdom of the laboring people. Without the valuable experience provided by them, I would never have been able to overcome constipation in mules and horses. The laboring people are the true inventors of the method of using electric needles to cure constipation. They are rich in genuine ability and solid knowledge. Lin Piao and his old master

Confucius vilified the laboring people as the "stupid and ignorant" "mob." This has fundamentally stood history on its head. In reality, they themselves were the most stupid fools because they neither performed manual labor nor took up practice.

Confucius and Lin Piao advocated the nonsense of "the wise of the highest class and the stupid of the lowest class." They not only smeared the laboring people as "the stupid of the lowest class," and played up the exploiting classes as "the wise of the highest class," but also arbitrarily said that the exploiting classes were born "wise," and that the "stupidity" of the laboring people was also determined by birth. Lin Piao was even so unabashed as to say, "My brain is well developed. It is different from other people's. It is especially clever. What can I do? It was given me by my parents." This is really utter nonsense! Who has transcendental knowledge at the time of his birth? Man's knowledge depend completely on learning and practice after birth.

It might be better for me to talk about my using electric needles to cure constipation in mules and horses. When I first became a health officer, I only knew how to shoe the mules and horses, and to feed them with medicine. I did not know anything about the treatment of constipation. At that time, when I saw the stocky and healthy mules and horses die of constipation, I felt very painful at heart and I wanted to cure them at once. But because at that time I still had not learned how to treat constipation, my ability could not serve my desire. I just did not know where to start. Afterward, through more than two years of repeated and groping over and over again, I slowly found my way. With uninterrupted penetration made through practice, I got hold of more and more knowledge for the treatment of constipation in mules and horses. It was not until 1970 that I was able to overcome more reliably this "long-standing, big and difficult problem" of constipation.

From the process of my learning to treat constipation, it can be clearly seen that so-called "wisdom" and "stupidity" are absolutely not transcendental. The determining factors are study and practice after birth. Through study and practice, the "incompetent" can be transformed into the "competent," and "knowing a little" can be changed into "knowing a bit more." On the contrary, if after "knowing a bit more," one does not continue to study hard but divorce himself from practice, then speaking in terms of the relative development of objective things, he will again be transformed from "knowing a bit more" into "knowing a little." The nonsense of "there are only the wise of the highest class and the stupid of the lowest who cannot be changed" advocated by Confucius and Lin Piao is purely a deceitful talk. It is a counter-revolutionary fallacy concocted for restoration and retrogression.

Marxism tells us that any theory has its political ends, and is in the service of political struggle. In energetically peddling the trash of "the wise of the highest class and the stupid of the lowest class," Confucius and Lin Piao also had their political goals. The last part of the period of the Spring and Autumn Annals was a time of transition from the slavery system to the feudal system in our country marked by great upheaval. In order to uphold the crumbling slavery system on the decline,

Confucius put forward the nonsense of "the wise of the highest class and the stupid of the lowest class." He vilified the laboring people as born "stupid of the lowest class," as the "mean people"; and played up the slave-owner class as "the wise of the highest class," and "superior men." His fundamental objective was to use simon-pure idealist transcendentalism to demonstrate that the dictatorship of the slave-owner class was "natural and logical," in a vain attempt to make the laboring people remain tame slaves forever and not to rise up in struggle again. Although Lin Piao and Confucius lived in two different eras separated by more than 2,000 years, the trash they peddled belong to the same line of goods, and their political ends were identical. One put forward the reactionary program of "subduing one's self and returning to propriety" in order to restore the dictatorship of the slave-owner class and to attain the reactionary goal of making "all those under heaven ascribe benevolence to him." He also advocated that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed." The other followed the example of Confucius in "subduing one's self and returning to propriety." He similarly peddled the idealist view of history, namely, "the wise of the highest class and the stupid of the lowest class," and tried to sell the fallacy publicized by Mencius, "If there were not men of a superior grade, there would be none to rule the countrymen. If there were not any countrymen, there would be none to support the men of superior grade." He dreamed of setting up the hereditary feudal-comprador dynasty of the Lin family for enslaving the laboring people forever. Lin Piao and company nonsensically said, "Heroes and slaves are joint makers of history." Actually this kind of trick was most clumpsy. Since he confirmed that there was a difference between the "heroes" and the "slaves" among men, wasn't he very clearly saying that "the heroes' are the leaders and the slaves are the governed"? How could he still talk about "joint creation"?! Driven and enslaved by the rulers, and under the rule of the "heroes," the slaves "jointly made history" together with the "heroes." In the final analysis, it was still the "heroes" who created history. No matter how the patterns of Lin Piao's fallacies might change, he still peddled in the end the idealist view of history, namely, "the wise of the highest class and the stupid of the lowest class" for the purpose of serving the counter-revolutionary revisionist line--"to subdue one's self and return to propriety." However, neither Confucius' wailing, nor Lin Piao and company's moaning could change the law of history--the old system is bound to perish and the new system is bound to triumph. Their counter-revolutionary restoration activities are nothing more than the attempt of a mantis to stop a cart with its arms. In the end, they will be crushed into smithereens by the wheel of history.

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People in Southwest China City Criticize Lin Piao

(NCNA-English Chengtu, April 22, 1974)

workers, peasants, soldiers, cadres and relatives of revolutionary martyrs in the southwest china city of chungking recently held gatherings at the cemetery for revolutionary martyrs at the foot of kele mountain to criticize lin piao's use of the confucian precept "restrain oneself and return to the rites" and attempting to restore capitalism. they visited the exhibition showing the crimes of the u.s.-chiang kai-shek reactionaries and held criticism meetings at the site of the former chatzutung prison.

the former sino-american cooperation organization was located here before liberation. it was a big concentration camp where u.s.-chiang reactionaries worked together to slaughter revolutionaries. it had more than 20 prison centres, surrounded by pillboxes, high walls and electrified wires and guarded by thousands of special agents armed with machine-guns. on the day before they fled chungking, the kuomintang reactionaries massacred more than 300 communists and other revolutionaries.

instruments of torture and blood-stained clothes of revolutionary martyrs on display at the exhibition aroused the bitter hatred of visitors toward the u.s.-chiang reactionaries and the renegade and traitor lin piao.

veteran steel worker chou teh-cheng who lived in the neighbourhood before liberation and wang yung-tsai, chairman of the poor and lower-middle peasant association of a near-by production brigade, pointed out: "lin piao echoed confucius in clamouring for 'restraining oneself and returning to the rites'; his purpose was to permit reactionaries to slaughter revolutionaries again. we will never allow the bitter past to be revived."

chou teh-cheng said: "my family lived near the concentration camp, and i heard machine-gun bursts inside the camp on the evening of november 27, 1949, the eve of the liberation of chungking, and saw flames in chatzutung prison. the next day, the u.s.-chiang special agents fled and i went to the site to find only burned corpses of revolutionary martyrs."

pointing to the green mountain, wang yung-tsai said: "before liberation, the u.s.-chiang reactionaries occupied large tracts of fertile land and turned them into a hell. under the leadership of chairman mao and the communist party, we got back the land and transformed the mountain. we have built new socialist villages that have good harvests of grain and vegetables. we will not allow trash like lin piao to drive the workers and peasants

back to the old society and permit the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists sit on our backs again."

at the exhibition, many relatives of revolutionary martyrs denounced the crimes of the u.s.-chiang reactionaries and exposed lin piao's reactionary nature in advocating the doctrines of confucius and mencius. chou hsien-wei, younger brother of a martyr who is a cadre in the chungking municipal party committee told about the barbarous 1949 massacre. he said: "the u.s.-chiang reactionaries were completely inhuman exclamation yet their crimes were committed under the camouflage of the doctrines of confucius and mencius. there were many slogans in the prisons such as "loyalty, filial piety, benevolence, love, faith and peace". the special agents often talked to the prisoners about 'fitting the words and action to the law and rites'. this was the same as confucius' 'return to the rites'. their efforts were aimed at prolonging the reactionary rule of chiang family dynasty. lin piao and company also preached the doctrines of confucius and mencius and the purpose was to restore capitalism and establish a fascist lin family dynasty. lin piao and the kuomintang reactionaries were birds of a feather."

wang ching, artist of the chungking song and dance ensemble, and chen pei-yao, staff member of the chungking steel mill, described how their elder brothers had been killed for carrying out revolutionary activities by the kuomintang reactionaries on the eve of liberation. wang ching said: "the concentration camp slaughtered people but, ironically, it was hung with signs about loyalty, filial piety, benevolence, love, faith and peace. chiang kai-shek and lin piao were true disciples of confucius. confucius talked about benevolence, righteousness and moral integrity but he had the reformer shaocheng mao killed as soon as confucius rose to power. chiang kai-shek also talked about trustworthiness, righteousness and peace, but he slaughered people. lin piao picked up the tattered flag of benevolent rule but engaged in intrigues behind our backs in an attempt to murder our great leader chairman mao. while shouting benevolence, lin piao brandished his assassin's sword. this shows that the benevolence of the reactionaries has no meaning and their true nature is to kill people."

chen pei-yao said: "if lin piao had succeeded in his counter-revolutionary attempt, the proletarian political power won at the cost of the blood and lives of the revolutionary martyrs would change colour and revolutionaries would again be thrown into prisons to suffer."

CRITICISM OF LIN PIAO'S ATTACK ON CULTURAL REVOLUTION

Peking Steel Workers Rebut Lin Piao's Attack on Cultural Revolution

(NCNA-English Peking, April 22, 1974)

workers at peking's capital iron and steel company have refuted lin piao's counter-revolutionary revisionist line on the basis of their experience and that of the plant.

seventeen workers, men and women, young and old, spoke at the meeting held by the no. 3 team of the oxygen shop of the steel plant to rebut the slanders flung at china's great proletarian cultural revolution by the lin piao anti-party clique and other reactionaries at home and abroad. a standing committee member of the plant party committee and leading members of the workshop party branch also spoke.

first speaker was wang chang-chuan, a young worker who heads the team's communist youth league group. "our socialist revolution and construction made big headway after the bourgeois headquarters headed by liu shao-chi was shattered during the great proletarian cultural revolution," he said. "the bourgeois careerist and conspirator lin piao later advocated the confucian idea 'restrain oneself and return to the rites' and attacked this revolution. he tried to negate chairman mao's basic theory and practice regarding the socialist revolution and construction and to alter our party's basic line and restore capitalism."

next was a young woman named tien fu-yun who is a communist youth league member. she described liu shao-chi as a renegade, hidden traitor and scab who had wormed his way into the party and was an agent in it of the bourgeoisie. "if he had not been overthrown, capitalism would have been restored in china. lin piao, too, wanted to restore capitalism. he distorted the character of the great proletarian cultural revolution and tried to sabotage it in whatever way he could. like confucius in his day, lin piao was a reactionary trying to turn back the wheel of history."

young worker yin heng-chen, also a communist youth league member, gave the lie to lin piao's slanders against the cultural revolution. "liu shao-chi, lin piao and company tried by hook and by crook to undermine the cultural revolution," he said. "they used despicable methods to split our ranks and incite one group of the masses to attack another. they pushed a bourgeois reactionary line to impose a kind of white terror for a time. they fanned up sinister trends wherever they could and instigated violent fights to disrupt the unity of the revolutionary masses. their criminal aim was to create confusion and divert the general orientation of the struggle to protect themselves and carry out their counter-revolutionary conspiracies."

li wei, another young worker, added: "judging things from different class stands naturally leads to diametrically opposed conclusions. the great proletarian cultural revolution is truly fine because it has smashed the two bourgeois headquarters of liu shao-chi and lin piao and frustrated their plots to restore capitalism."

chen shih-pin, a member of the workshop party branch committee and a veteran worker, said: "the masses have been steeled in the cultural revolution and the cadres have drawn immense education from it. people's thinking has changed so much. eight study groups have been formed in our shop. more than half of the workers, old and new, are studying marxist-leninist classics, including chairman mao's works, in their off-duty hours. seven people have been admitted into the communist party and 61 young people into the communist youth league in the past few years. the cadres and masses are united as one. chairman mao's revolutionary line is deeply implanted in our hearts. the lin piao anti-party clique and other reactionaries at home and abroad were day-dreaming in trying to negate the achievements of the cultural revolution."

young worker wang teh-ching added: "the cultural revolution has tremendously promoted socialist construction. output of our steel plant last year was more than six times that in 1965. the average life-span of the converters between overhauls was doubled in this period, the record being 1,029 heats."

liu yung-sheng, a young worker and a communist youth league member, spoke of his experience in the countryside. he said: "the three years i spent in the countryside showed me that the poor and lower-middle peasants are good teachers of educated young people who should integrate with the workers and peasants. this is an extremely important measure for bringing up and training succcessors to the revolutionary cause of the proletariat. when lin piao slandered the sending of young intellectuals to the countryside, his purpose was to lead us down the road to revisionism."

old worker tang ping-chuan, a party member, asked what possibility workers would have had of going to universities and managing them if not for the cultural revolution. he was sent by the plant in 1968 to help with the movement of struggle-criticism-transformation in the superstructure. that revolution, he said, could not be made without the leadership of the working class which is the most resolute and revolutionary class. he recalled that confucius more than 2,000 years ago attacked slave rebellions against the disintegrating slave system that was falling before the rising feudal forces. "confucius described the situation as an 'absence of right principles throughout the country' and moaned that 'the rites were lost and music was ruined'. and lin piao in our time sang the same tune in abusing the new things emerging in the cultural revolution. but the new-born things have come to stay and cannot be toppled by

abuse. lin piao and company could only end up destroyed by the on-rushing wheel of history," tang ping-chuan said.

many of the speakers pointed out that the struggle over whether to evaluate the great proletarian cultural revolution as negative or positive was in fact a struggle between restoration and anti-restoration and between retrogression and progress. young woman worker yu cheng-chun, deputy leader of a communist youth league group, cited an instance to illustrate this point. she said that when the supplies of oxygen in the plant fell short in 1972, the workers proposed a new technique to solve the problem. but the leadership ignored the proposal, which they later accepted when it was made by an engineer from elsewhere. "this shows that the influence of 'running factories exclusively by experts' and 'the highest are the wise and the lowest are the stupid' still lingered in the minds of some people, who should make an earnest effort to do away with it in the current movement to criticize lin piao and confucius," she said.

pang chin-pi, standing committee member of the plant party committee and vice-chairman of the plant revolutionary committee, voiced his full agreement with her remarks. "the great proletarian cultural revolution initiated and led by our great leader chairman mao shattered the two bourgeois headquarters of liu shao-chi and lin piao, criticized revisionism and helped to consolidate the dictatorship of the proletariat," he said. "the workers, cadres and technicians in our plant condemned the revisionist line in running enterprises. we cut the office staff and sent cadres to work at the grassroots, and transformed irrational rules and regulations. this led to a sharp increase in production. but class struggle and the struggle between the two lines will continue for a long time to come. our plant party committee is determined to join the workers in the current movement to criticize lin piao and confucius, refute their reactionary programme of 'restraining oneself and returning to the rites' and deepen the criticism of the revisionist line in running enterprises so as to carry out chairman mao's revolutionary line better and run our socialist enterprise well."

WORKER-PEASANT-SOLDIER STUDENTS

Shanghai Worker-Peasant-Soldier Science Students Graduate with Achievements

(NCNA-English Shanghai, April 21, 1974)

results achieved by 523 worker-peasant-soldier students in three years of study in the 20 science specialities of futan university, the first such students enrolled during the great proletarian cultural revolution, show the correctness of chairman mao's revolutionary line in education. soon to return to the three great revolutionary movements of class struggle, the struggle for production and scientific experiment, they have completed 151 field projects under teachers' guidance in 70 factories and research institutes in their final year of study.

their efforts covered national defence industry, heavy and light industry, transport and medicine. around four-fifths of their projects have been adopted. some surpass advanced national standards and some fill in blanks in developing china's technology. these worker-peasant-soldier students want to help build their great socialist motherland and recognize that it was the communist party and the people who made possible their university education.

coming direct from practice, this futan university graduating class surpasses any pre-cultural revolution group of science graduates in political consciousness and vocational study.

among the technical break-throughs is a new method of recovering rare metal elements from the smoke stacks of the shanghai ferro-alloys plant. this project jointly undertaken by six undergraduates and the workers solved a long-standing problem.

micro-electronics students of the physics department worked out a simple integrated source circuit that ensures in china's present conditions a higher rate of standard products, daring to go beyond foreign formulas and authority and learning modestly from the workers.

students of the computation section of the mathematics department helped the hutung shipyard calculate the heat emission coefficient of the exhaust valve of 10,000-hp diesel engines by summing up the workers' experience and working out the formula for the computation. the shipyard had previously studied many foreign formulas, but none helped solve the problem.

other significant results include the designing of china's first integrated circuit programme control art-work enamel sprayer by students of the automatic

control section of the physics department in cooperation with the shanghai no.3 enamelware factory.

what the students have achieved is a powerful rebuff to the attacks by lin piao and company on new socialist things and to the bourgeois overlords in education who said that worker-peasant-soldier students were no good.

the worker-peasant-soldier students used marxism-leninism-mao tsetung thought to transform the old futan university. influenced by the revisionist line, it was divorced from proletarian politics, from productive labour and the worker-peasant masses before the cultural revolution.

teachers and students have criticized the revisionist line in education during the cultural revolution and puts the ideological education of the students in first place. a new system has been set up to combine teaching, productive labour and scientific research as an effort to integrate theory with practice and keep the university's door open to society. links were made with more than 100 factories, rural people's communes and research and designing institutes. the students of science went to these units to do manual labour, study and carry out scientific research four months every year.

the students put proletarian politics in command and conscientiously studied works by marx, engels, lenin and stalin and by chairman mao. these included "critique of the gotha programme", "imperialism, the highest stage of capitalism" and the four volumes of "selected works of mao tsetung". this raised their class consciousness and consciousness of the struggle between the two lines. they used marxism to analyse things and had a clear-cut stand as to what to support and what to oppose. they discredited lin piao's reactionary programme of "restrain oneself and return to the rites". they studied major issues of right and wrong in the two-line struggle in education and arrived at a better understanding of the ultra-right essence of lin piao's counter-revolutionary revisionist line.

TACH'ING OILFIELD

Criticism Movement Propels Taching Oilfield Production

(NCNA-English Peking, April 21, 1974)

with the impetus of the movement to criticize lin piao and confucius, china's biggest oil producer, the taching oilfield, reported record progress in the first quarter of the year.

production of crude and refined oil was respectively 27 and 28 per cent higher than that for the same 1973 period. both surpassed the targets set in the state plan. output of petro-chemical products also went up. varieties increased and production costs were lowered. construction work proceeded faster and better.

under the leadership of the oilfield party committee, the oil workers plunged into the movement to criticize lin piao and confucius at the turn of the year with great vigour. as the main force in the movement, they concentrated fire on lin piao's criminal attempt to subvert the dictatorship of the proletariat and restore capitalism through the confucian precept "restrain oneself and return to the rites", which meant turning back the wheel of history. the workers said: "lin piao wanted to restore capitalism, so we must build socialism with great enthusiasm exclamation"

on the strength of their achievements in both revolution and production during the cultural revolution, the oil workers denounced lin piao's absurdities against the cultural revolution. they recalled that the cultural revolution had unleashed immense energy among the workers. although tens of thousands of workers and staff members transferred to develop other oilfields, taching continued to expand production and outstripped the state production plans year after year thanks to the hard work of the workers remaining there. four times as much crude oil was produced last year as in 1965, the year before the cultural revolution. the oil refinery nearly doubled its processing capacity in this period. the oil workers pledge to defend the achievements of the cultural revolution and make greater contributions. they worked with might and main to increase production and conducted revolutionary criticism in their off-duty hours in line with the policy of grasping revolution, promoting production.

the january-march target set for drilling teams was 81 per cent above that for the same 1973 period. the drillers defied fatigue and hardship, overcame the difficulties created by the bitter cold weather, and fulfilled the task with flying colours. braving temperature of 30 degrees below zero, centigrade, the no. 1202 team bored more than 11,100 metres in january, a winter drilling record in taching's 14-year history.

the workers improved the operation of the oil and water wells so that crude oil production kept rising. the no. 49 team under the second oil extraction unit devised a new method for extracting oil stratum by stratum. production doubled in two years. during the current criticism movement, the team's workers hit hard at the fallacies spread by lin piao and confucius that some people are "born with knowledge" and that "the highest are the wise and the lowest are the stupid". they improved the oil-extracting technique further and boosted daily output by a big margin.

the construction workers also reported new progress. one unit, assigned early this year to build a new project, pitched tents in snow-swept wilderness. they introduced several technical innovations to dig the frozen earth and put up factory buildings faster. they met the first-quarter's plant twenty days ahead of schedule. construction tempo in the winter season reached the level for summer. the unit was commended by the oilfield leadership.

SCIENTIFIC RESEARCH FOR AGRICULTURE

Shanghai Academy of Agro-Sciences Helps Rural Communes

(NCNA-English Shanghai, April 22, 1974)

members of the shanghai academy of agricultural sciences have carried out experiments in the countryside with peasants through research centres set up during the great proletarian cultural revolution.

the scientific workers are joined by the poor and lower-middle peasants in investigating what brings high yield and problems in farm and side-line production. together they have made experiments in breeding better seeds and improving methods of cultivation. the research centres have regular contacts with people's communes and production brigades and a fair number of scientific achievements are now in wide use.

a production brigade of chinshan county on the outskirts formed a scientific research group composed of technicians from the academy, local cadres and commune members. they have in the past few years investigated on more than 100 plots the tillering, earing and yield of triple-cropping rice paddies. they accumulated several thousand data, and have discovered what brings high yield. the brigade got an average annual harvest of over 15 tons per hectare over the past three years. the early rice crop brought nine tons per hectare last year. almost two dozen technicians have been trained for production brigade and teams.

members of the seed cultivation institute under the academy have selected six good strains of rapeseed for a triple-cropping system. the project was undertaking with poor and lower-middle peasants over the past few years.

prior to the 1973 autumn sowing, specialists of the institute made investigations in six people's communes on the outskirts to determine the best method to raise rape and protect the crop from insects.

PEASANT LIBRARIES

Central China Hsien Sets Up Many Peasant Libraries

(NCNA-English Changsha, April 21, 1974)

the peasants in the 676 production brigades in liling county in central china's hunan province can read works by marx, engels, lenin and stalin and by chairman mao, science and technical books, novels, plays and picture books available in the 3,400 libraries set up during the great proletarian cultural revolution. in all, the county's 41 people's communes have nearly a quarter of a million books in the small libraries that are open in the evenings and during rest hours. these libraries are popular with the peasants, and serve as an important means for spreading socialist ideas and knowledge.

some 3,700 youth league members and educated young people who settled in the countryside after finishing school act as librarians. they assist people who have difficulty in reading, and recommend stories about worker-peasant-soldier heroes from their own reading.

a dozen peasants of chingshuichiang commune turned to their village library to study chairman mao's article "the foolish old man who removed the mountains" and the experiences of tachai brigade, national pace-setter in agriculture. based on this reading, they analysed the situation in their production team and wrote an article on this question: "can sandy wasteland be turned into fertile fields?" the team had lively discussions and finally transformed one hectare of sandy wasteland into fertile rice fields. the first harvest brought 6 tons.

a veteran peasant in another brigade borrowed the book "how an old model worker married off his daughter" from the village library. he recounted the story to his wife and persuaded her to look at their daughter's coming marriage in the light of new customs. they set a good example in the village.

in setting up these libraries, the liling party leadership relies on the masses. the communes and brigades put up part of the funds and the peasants the rest. unused public rooms were allocated for library space. some peasants offered extra rooms in their houses. communist youth league members, militiamen, young people and even primary school pupils took part in side-line production in their spare time and used the money they earned to buy books for the libraries.

SPRING FARMING

Transplanting of Early Rice Begins in South China

(NCNA-English Peking, April 22, 1974)

transplanting of early rice has started in kwangtung province and the kwangsi chuang autonomous region in south china. it has already been completed on hainan island where the season comes earlier. in kwangsi's chinchow, yulin and nanning areas nearly half of the transplanting is completed.

a cold wave hit some areas in kwangtung and the weather was dry and later rainy in most parts of kwangsi this spring. the bad weather caused difficulties in early rice growing.

in the movement to criticize lin piao and confucius, the cadres and commune members criticized lin piao for following in the footsteps of confucius by preaching "restrain oneself and return to the rites" and the reactionary fallacy that "everything is decided by heaven". this helped them raise their confidence that people can overcome nature. when a cold wave and frost hit some counties in the nanning area toward the end of february, more than 185,000 people were mobilized to protect the early rice shoots day and night. now the early rice fields are green.

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* FOREIGN RELATIONS *
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CHINA AND AFGHANISTAN

Trade and Payments Agreement between China and Afghanistan Signed

(NCNA-English Kabul, April 22, 1974)

a trade and payments agreement, and the protocol on the exchange of goods between the government of the people's republic of china and the government of the republic of afghanistan for 1974, were signed in kabul yesterday.

chinese ambassador to afghanistan kan yeh-tao and deputy minister of commerce of afghanistan ali nawaz signed the two documents on behalf of their respective governments.

minister of commerce of afghanistan mohammad khan jalalar was present at the signing ceremony.

the signing ceremony proceeded in a friendly atmosphere.

CHINA AND AUSTRALIA

Australian Table Tennis Team Leaves Peking for Visit to Kwangchow

(NCNA-English Peking, April 22, 1974)

the australian table tennis team led by peter mascall concluded its friendly visit to peking and left by air today for a visit to kwangchow on its way home.

it was seen off at the airport by chiu chung-hui, a leading member of the chinese table tennis association, and chinese table tennis coaches and players. miss s.p.a. warner, third secretary of the australian embassy here, was present.

while in peking, the australian team played friendly matches with the chinese team and the people's liberation army "august first" team. it visited the peking shihchahai sparetime sports school for juniors and the great hall of the people, and toured scenic spots.

peter mascall gave a reciprocal banquet here yesterday evening. present were leading members of the all-china sports federation and chinese table tennis coaches and players.

CHINA AND DENMARK

Danish Ambassador Gives Cocktail Party on Occasion of Danish Gymnastics Team's Visit to China

(NCNA-English Peking, April 22, 1974)

danish ambassador to china j.a.w. paludan and his wife gave a cocktail party here this afternoon on the occasion of the visit to china by the danish national men's and women's gymnastics team with niels peter nielsen as its leader and inge peters as its deputy leader.

present at the party were li ching-chuan, a leading member of the all-china sports federation; pai ping, a leading member of the chinese gymnastics association; leading members of other departments concerned including kuo lei; and chinese gymnasts and coaches.

the guest team returned here earlier today after touring shenyang and shanghai.

toasting at the friendship-filled party, ambassador j.a.w. paludan and pai ping shared the conviction that the visit of the danish national gymnastics team would further the mutual understanding and friendship between the peoples and sportsmen of the two countries.

CHINA AND JAPAN

Premier Chou En-lai, Friendship Association President Liao Cheng-chih Meet Hideji Kawasaki

(NCNA-English Peking, April 22, 1974)

chinese premier chou en-lai and president liao cheng-chih of the china-japan friendship association here tonight met and had a cordial and friendly conversation with hideji kawasaki, former diet member of the liberal democratic party of japan and chairman of the japan exchange association of world youth and juniors.

present on the occasion were mr. hideji kawasaki's assistants hiroshi shiga and ichizo takahata.

on hand were also leading members of chinese departments concerned and staff members, including chang hsiang-shan, lin li-yun, sun ping-hua, wang hsiao-yun, chin su-cheng and huang shih-ming.

Liao Cheng-chih, Chang Hsiang-shan Fete Japanese Okinawa Friendship Delegation

(NCNA-English Peking, April 22, 1974)

liao cheng-chih, president, and chang hsiang-shan, vice-president, of the china-japan friendship association, this evening gave a banquet in honour of all members of the second friendship delegation from okinawa prefecture, japan. hosts and guests had warm, friendly conversations. leader of the delegation is chobyo yara, governor of the okinawa prefecture, and deputy leaders are ryosho taira, mayor of naha, and eiki miyazato, chairman of the okinawa prefectural people's council for japan-china friendship.

at the banquet, liao cheng-chih and chobyo yara hailed the constant consolidation and development of the friendship between the peoples of china and japan and the close-neighbour friendly relations between the two countries as well as the signing of the china-japan air transport agreement thanks to the joint efforts by the two peoples and two governments. liao cheng-chih also paid tribute to the people of okinawa for their protracted struggles against u.s. imperialism's occupation of okinawa and u.s. military bases.

present on the occasion were leading members of organizations concerned lin li-yun, sun ping-hua, li yung-ting, yueh tai-heng and hsing jen-hsien.

the japanese delegation flew in here yesterday for a friendly visit to china at the invitation of the china-japan friendship association.

CHINA AND SIERRA LEONE

Visit to "Land of Diamond" in Sierra Leone

(NCNA-English Freetown, April 20, 1974)

sierra leone, a state on the east coast of the atlantic ocean, is a well-known diamond-producing country in the world. a few months ago, we, hsinhua correspondents, visited yengema and sefadu known as "land of diamond" in the country and were greatly impressed by the local people's unremitting struggle to protect their national resources against colonialist plunder.

yengema and sefadu lie about four kilometres apart in kono district, a forest-covered hilly area in eastern province. the area used to be a place with only a few deserted villages. with the discovery and mining of diamond, however,

a number of mines, ore-dressing plants, department-stores and residential quarters have been established within the area in recent years. the area has thus emerged as a prosperous mining mountain city.

local people in the area found the first diamond of the country some forty years ago. now the diamond production in yengema-sefadu area occupies very important place in sierra leone's diamond mining industry. diamond export accounts for 60 to 65 per cent of the total export in value of the country. the production headquarters of the sierra leone national diamond mining company is in yengema. the no. 11 mine, the biggest of the company, is in a 200-metre-wide dried-up river bed near sefadu.

the diamond mining history of the country is one of struggle by the local people against colonialist plunder and exploitation. since the discovery of the first diamond in 1930, the colonialists have taken all kinds of contemptible means to unscrupulously plunder the country's diamond resources. they also made use of their privileged position in this "protectorate" to monopolize and control the diamond production and sale. up to now, folk-tales about the kono people's struggle against colonialist plunder of diamond are still spreading among the people here. some old men who took part in the struggle against the colonialists told us that in the early days when the local people were unaware of the preciousness of diamond, the colonialists gave away only a few pieces of cigarettes or other daily necessities in exchange for the precious diamond. they also drove out the local people by brute force and forcibly occupied the land to establish "sierra leone ore-dressing trust ltd." specialized in diamond plunder. the local people were barred from entering the mining area which was guarded by "security forces". any violator would be subjected to imprisonment. thus the area controlled by the colonialists virtually became "a state within a state". but, wherever there is oppression, there is struggle. in 1934 when the colonialists forcibly occupied 500 square miles of land in kono area to establish the mine, yongai bona, a local sheikh, led the people in waging a heroic and stubborn struggle against the colonialists until he died a martyr in prison. although the sheikh died, the struggle did not end. in 1957, the people in kono area again launched a massive struggle against the "sierra leone ore-dressing trust ltd." they attacked the colonialists mine and once occupied some mining sections and ore-dressing plants. this struggle quickly developed to a nation-wide mass movement. people in various parts of the country got mobilized in succession to support the struggle of the kono people. the citizens in free-town also held large-scale demonstrations, shouting such slogans as "diamond belongs to the sierra leoneans." the colonialists then called in 5,000 troops and policemen to carry out a bloody suppression of

the kono people. the heroic kono people, however, fearing no brute force, fought bloody battles against the well-equipped colonialist troops, dealing an heavy blow at the colonialists. in face of the unremitting struggle waged by the sierraleonean people, the colonialists were forced to abolish their monopoly right over diamond mining.

since independence in april 1961 and especially since president stevens took office in 1968, the sierraleonean people have won new victories in their fight for the control over diamond mining. in september 1970, the sierraleonean government announced the nationalization of 51 per cent of the share holdings of the "sierra leone ore-dressing trust ltd." and renamed the company as the national diamond mining company. five directors and chairman of the eleven-men board of the new company were appointed by the government. in december 1970, among the 304 high-ranking employees of the company, only 87 were sierra leoneans; and in may 1973, 145 out of 287 high-ranking employees of the company are sierraleoneans. after the new company was established, diamond output has increased. at present the company produces one million carats of diamond a year. in 1971-1972 fiscal year, the government got 5.3 million leones from taxation and dividends of this company, thus accumulating capital for developing the national economy.

today, the people in the kono area together with the people of whole country are waging a more heroic struggle for safeguarding their national sovereignty and natural resources and developing their national economy.

CHINA AND UNITED NATIONS

Two Superpowers Heavily Besieged on All Sides

- Summary of first week's meetings of Ad Hoc Committee of special session of UN General Assembly

(NCNA-English United Nations, April 21, 1974)

the ad hoc committee of the special session of the u.n. general assembly in its first week's meetings from april 15 to 19 held the first reading of the "declaration on the establishment of a new international economic order" drafted by the 77-nation group. it also began the first reading of the "programme of action", another document drafted by the group.

these two documents reflect the third world countries' just demand for safeguarding their state sovereignty and national economic rights and interests, opposing

imperialist and hegemonic exploitation and plunder, and for a change in the old international economic relations based on extreme inequality. the documents are directly spearheaded against the two superpowers, the united states and the soviet union.

during the debate, out of their reactionary stand of hegemonism, the two superpowers, the soviet union and the united states, spearheaded their attack in various forms against the third world and sabotaged the process of the session.

however, the sabotage activities of both superpowers were strongly repulsed by the united third world countries whose powerful offensive has thrown the two superpowers into isolation.

round after round of struggle at the ad hoc committee meetings during the past week reflects the present excellent situation: "the wind sweeping through the tower heralds a rising storm in the mountains"; it also reflects a new development in the third world's united struggle against hegemony.

threats of superpowers rebuffed

immediately after the ad hoc committee began discussing the declaration on april 15, the third world countries dealt a head-on blow to the sabotage attempts of the soviet revisionists who put forth a number of amendments with a view to altering the nature of the document. their vicious and vain attempt to lead the meeting astray was forcefully rebuffed by the third world. outside the meeting, the soviet representative went so far as to threaten the representative of a third world country, accusing him of "anti-soviet" in opposing the soviet sabotage at the meeting. this third world representative not only stood up to the soviet pressure but also continued to sharply criticize at the following meetings the fallacies spread by soviet revisionists such as "detente", "peaceful co-existence", etc.

the united states did not have an easy time either. during the general debate at the special session, the u.s. representative pursued the policy of the "stick and carrot", trying to threaten and cajole the third world countries into submission. more than one african representative pointed out at the ad hoc committee that the speech of the u.s. representative was aimed at sowing discord and confusion among the developing countries, and voiced their firm opposition to such an attempt. nigerian commissioner for external affairs okoi arikpo told a press conference that the third world countries are not afraid of such intimidation.

sacred rights not to be deprived

at the ad hoc committee, a fierce struggle was unfolded around the question of the permanent sovereignty of the developing countries over their natural resources.

the imperialists and colonialists have for a long time ruthlessly plundered the natural resources of the numerous asian, african and latin-american countries. soviet social-imperialism has been acting likewise after its emergence in the international arena. this is intolerable and the third world countries have been strongly demanding an end to such a situation. to this end, the 77-nation group has laid down a principle in the declaration it drafted: every country has the right to exercise effective control over its natural resources, including the right of nationalization and transference of ownership to its nationals. in the case of dispute in the course of nationalization, it should be solved in accordance with the law of the country concerned. this principle reflects the aspiration of the third world countries in safeguarding their state sovereignty and economic rights and deals a telling blow at the imperialists and colonialists. the representatives of imperialist countries regarded it as a thorn in their flesh and strove to strike it out.

to oppose nationalization of foreign capital by the developing countries, u.s. representative ferguson declared that in this principle proposed by the 77-nation group, "we regrettably find there is a great deal which trouble my delegation". he saw it as a "very very difficult issue". he beat about the bush and proposed that disputes in the course of nationalization should be solved not in accordance with the law of the country concerned but in accordance with "international law".

the u.s. representative's unjustifiable attitude aroused indignation among the representatives of the third world countries.

in his speech, algerian representative ait chaalal said that the principle of nationalization is the key point of the declaration drafted by the 77 nation group. this point is directed against transnational corporations and for safeguarding the full rights of the third world. it cannot be revised. he also pointed out that resolution of possible disputes in the course of nationalization in accordance with the law of the country is a decisive factor concerning the interests of the developing countries. that some people talked about "international law" at the meeting is because it was written by them and reflects the system of colonial rule from the early 19th century to the 20th century.

the representatives of peru, argentina, venezuela, egypt, iraq, tunisia, zaire, libya, uganda, kuwait and other third world countries stressed that it is the inalienable and sacred right of the developing countries to safeguard their sovereignty over their natural resources. they pledged full support for the principle and were opposed to any revision.

chinese representative chou nan expressed full support for the stand of algeria and other countries. he said that it is the pressing obligation to put an end to the plunder of the natural resources of the developing countries. each country, particularly the developing countries, has permanent rights over its natural resources. this is the basic principle for the establishment of a new international economic order and is inviolable. any revision or weakening of this part of the declaration would, in fact, be promoting the theory of "limited sovereignty", to which we can never agree.

soviet revisionism exposed and resisted

during the discussion on permanent sovereignty, the soviet representative pretended to "support" the third world countries. however, the cloven hoof of social-imperialism was revealed despite his efforts.

at the meeting on the morning of april 17, soviet representative nesterenko was the first to take the floor. believing that the representatives of over 100 countries to the meeting were ignored of the notorious soviet theory of "limited sovereignty" and of the ruthless soviet exploitation of many asian, african and latin american countries, he told a bare-faced lie that the soviet union has always been "in favour of" the principle that every country has sovereignty over its natural resources, and has "consistently adhered to" the principle, and so on and so forth.

but he was given the lie by the australian representative who said that despite the "firm and resolute" language in support of permanent sovereignty of all countries over their natural resources, the soviet attitude towards sovereignty over the natural resources of every country in its territorial and adjacent waters is not in agreement with the stand expounded just now by the soviet representative. on this problem, the soviet union stands for acting in accordance with international law, not the laws of the coastal countries.

he then pointedly asked the soviet representative whether he was sincere in his speech in support of dealing with the question of nationalization by all countries in accordance with their laws.

to such a sharp exposure, the soviet revisionist representative could make no argument in reply but fly into a rage and resort to abuse.

at the contact group meeting in the afternoon, the soviet revisionist representative again displayed bare-faced arrogance.

the declaration drafted by the group of 77 points out that "the greatest and most significant achievement" in the past thirty years has been the independence from colonial domination of the people of a large number of nations. this correct appraisal of post-war developments by the third world countries was openly opposed by the soviet revisionist representative. at the contact group meeting, the u.s. representative differed on the wording, alleging that it was "not exact". the soviet revisionist representative simply offered an amendment, objecting that the independence from colonial domination of the people of a large number of nations is "the greatest and most significant achievement", and insisting that this is only "one of the achievements". the truculent and unreasonable attitude of the soviet revisionists met with the just and severe rebuff of the third world countries. some representatives pointed out that national independence is a thing of significance and the original wording "the greatest and most significant achievement" must be retained. they opposed the soviet revisionist amendment.

the third world has the right to get organized without approval from anyone

relying on the organized strength and using oil as a weapon, the arab oil-producing countries have hit hard at the zionists and their supporters, and broken the monopoly of the international economy by the imperialists, thereby demonstrating the immense power of the developing countries fighting in unity. in the light of this important experience, the group of 77 regarded it as a principle for the developing countries to establish and consolidate the associations of major primary commodities producers, and wrote it down in the declaration. scared by the "oil weapon", the imperialists tried their utmost to strike out this principle. the representatives of the third world countries waged a resolute struggle in defence of the principle.

speaking at the general debate at the special session of the united nations general assembly, the u.s. representative was openly opposed to the third world raw material producing countries getting organized. he alleged that this "could have serious consequences for all countries". during a discussion at the ad hoc committee, the representative of a west european country came out with a proposal that this principle be deleted from the declaration. the representative of soviet revisionism also came out with an amendment to the principle in a vain attempt to restrict the action of the third world raw material producers.

the arrogant attitude of the imperialists and social-imperialists enraged the third world. they were sternly denounced by the representatives of a great number of third world countries.

the algerian representative said that only by getting

organized can the developing countries conduct dialogues with the developed countries on an equal footing.

the ugandan representative said that the developing countries must form a united front in so far as the prices of primary products are concerned.

the zairian representative said that the developing countries have the right to form producers' associations. the attempt of some persons to obstruct them from getting united and their opposition to the setting-up of producers' associations is an under-current.

the guinean representative said that the developing countries want to set up producers' associations because they are exploited by the rich countries. where there are unequal trade conditions and unequitable treatment, there is confrontation.

the peruvian representative said that the developing countries have the right to get organized without being sanctioned by any one.

similar speeches were made by the representatives of brazil, venezuela, zambia, iraq, dahomey, cameroon, the malagasy republic and ghana.

chinese representative chou nan said that the chinese delegation maintained that the developing countries have the full right to organize associations of producers of various raw materials and other products to protect their proper economic rights and interests. the chinese delegation fully supports the just stand on this issue taken by the delegations of algeria and other countries to retain this item of the draft declaration without any deletion or revision.

he said that at a plenary meeting several days ago, the representative of a superpower opposed the raw material producers' getting organized to safeguard their proper economic rights and interests, and threatened that this could have "serious consequences". in other words, this means that the monopoly capitalists may collude with one another to manipulate markets unscrupulously and boost the prices of their commodities, gravely jeopardizing the interests of the developing countries and the people of the world, whereas the developing countries are not allowed to organize themselves to break through such monopoly and safeguard their own rights and interests. this is tantamount to the chinese saying that "the magistrates were allowed to burn down houses, while the common people were forbidden even to light lamps."

differentiation between developed and developing countries cannot be obliterated

at the opening session of the current special session of the u.n. general assembly, soviet foreign minister

gromyko described the soviet revisionists as the "natural ally" of the third world countries while at the same time spearheading his attack at the third world, maliciously demanding that all the developing countries lift their tariffs against soviet goods so as to pave the way for exports by the soviet social-imperialists.

on the morning of april 19 when the ad hoc committee started to discuss the programme of action drafted by the 77-nation group, the soviet representative instructed a member of the soviet revisionist "community" to put forward an amendment, requesting that "the developed and the developing countries" in the foreword of the programme be changed into "all countries". then he ordered another member of the "community" to demand the wording "richer and industrialized countries" be changed. but all these attempts were repudiated by the third world countries.

the representative of mauritania was the first to take the floor. he said that harsh facts show that in the present world, there are developed countries and developing countries. the special session of the united nations general assembly was convened precisely to end the inequality between these two groups of countries. the session would lose its meaning if the amendment proposed by the soviet union was accepted. he resolutely opposed any change of the original text.

the representative of mauritania was supported by the representative of pakistan who said that the programme of action must use explicit language to point out that inequality exists in the present world. if the phrase "the developed countries and the developing countries" was deleted from the programme, then the original meaning of the document would be changed.

the stand of the mauritanian representative was also supported by the representatives of guinea, zaire, venezuela, yugoslavia, the malagasy republic, uganda and china who spoke one after another in opposition to the absurd idea of the soviet revisionists. chinese representative chang chien-hua pointed out that it was an attempt to cover up the realities of the present world that the soviet revisionists wanted to substitute the phrase "the developed countries and the developing countries" with the phrase "all countries".

confronted with the firm stand of the third world countries, the soviet representative a. nesterenko was out of his wits. taking an insolent superpower posture, he twice openly threatened the representative of mauritania, warning the latter to "pay attention to the attitude of the soviet union", and asserting that this being an important question, "the debate must continue", and so on and so forth.

the representative of mauritania, defying brute force and threats, spoke again in resolute opposition to the soviet amendment. he said that mauritania came to the session as an independent country and participated in the discussion of the session to defend the cause and the just stand of the developing countries. he pointedly told the soviet representative that the soviet union should also be aware of this stand of mauritania.

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the struggle of the first week of the ad hoc committee meetings clearly reflects the decline of the two superpowers, as the verse goes, "flowers fall off, do what one may"; it also vividly demonstrates the strength of mutual support and solidarity of the vast third world countries. the process of the meetings shows that the third world countries have gained resounding fame and the two superpowers are beset with numerous difficulties. although there will still be twists and turns on the road of advance, yet no force on earth can stem the great historical tide that countries want independence, nations want liberation and the people want revolution.

CHINA AND VIETNAM

Protocol of 16th Session of Joint China-Vietnam Boundary Railway Commission Signed in Nanning

(NCNA-English Nanning, April 22, 1974)

the joint china-viet nam boundary railway commission signed a protocol on joint transport here yesterday at its 16th session convened here from april 8.

the protocol was signed by yang chih-hung, head of the chinese railway delegation, and ha dang an, head of the vietnamese railway delegation.

liu chung-kuei, vice-chairman of the kwangsi chuang autonomous regional revolutionary committee, feted all members of the vietnamese delegation yesterday afternoon to acclaim the success of the session.

during the session, the vietnamese friends visited kwangchow and kueilin, where they were guests at the receptions hosted by liu tien-fu, vice-chairman of the kwangtung provincial revolutionary committee, and ou chen, vice-chairman of the kueilin municipal revolutionary committee.

the vietnamese delegation left here for home by train this morning.

THIRD WORLD

Superpowers Exploit and Plunder Third World

(NCNA-English Peking, April 21, 1974)

the "people's daily" today carries a signed article entitled "the exploitation and plunder of the third world by the superpowers", excerpts from which follow:

for centuries, the colonialists and imperialists have been ruthlessly exploiting and oppressing the asian, african and latin american countries, regarding them as markets for their manufactured goods, sources of raw materials and places for investment. now, in vigorously carrying out neo-colonialism, the two superpowers, the united states and the soviet union, are robbing by force and trick the wealth of the third world, widening the gap between the superpowers on the one hand and the developing countries of asia, africa and latin america on the other, making the rich ever richer and the poor poorer.

at present, hegemonism of the superpowers constitutes the main obstacle to the developing countries in exercising sovereignty over their natural resources. the two superpowers are overtly and covertly struggling with each other to control the raw materials of the third world. any place which is rich in resources and strategically important becomes a prey to their contention. the united states reaps super-profits from exploiting the third world peoples by means of exporting capital and controlling the production of raw materials. it has extorted a total of 31,300 million dollars in profits from the third world in the 20-odd post-war years through direct private investment alone. soviet social-imperialism likewise plunders the third world peoples by running "joint enterprises" or directly exporting capital. these "joint enterprises" are in fact a form of soviet penetration, control and neo-colonialism in the third world. this "socialist" superpower has gone so far as to advocate "joint soviet-u.s. participation in industrial projects in a third country". to gain from u.s. monopoly capital the funds it needs in plundering the third world, it even pledged that the dollars gained by the soviet-u.s. joint enterprises "will mostly be spent in soviet purchases in the united states". furthermore, in an effort to justify its policy of controlling the raw material resources of the asian, african and latin american countries and expanding its sphere of influence, it even asserts that "the sovereignty over the natural resources is depending to a great extent upon the capability of utilizing these resources by the industry of the developing countries." all this clearly shows that soviet social-imperialism, with intense expansionist designs against

the third world, is another biggest international exploiter and oppressor of the present time and the dangerous enemy of the third world countries and people.

taking advantage of their domination in the economic field, the imperialists, the two superpowers in particular, manipulate and monopolize the markets of the world, selling dear their manufactured goods and buying cheap the primary products of the developing countries. in this way they have amassed in a growing scale the larger part of the wealth created by the third world peoples. according to u.n. statistics, the prices of primary products exported by the developing countries in 1970 were 4 per cent lower than those of 1950, whereas the prices of manufactured goods exported by developed countries in 1970 went up 44 per cent from 1950 and 65 per cent in 1972. the third world has suffered in the period of 1951-1972 a loss of 122,269 million dollars from such an exchange of unequal values. in 1954, it cost the latin-american countries 14 bags of coffee in exchange for a u.s. jeep, whereas in 1969 it cost them 43 bags. 20 years ago, a tractor cost 8 or 10 bales of african cotton, today it costs 25 bales. one ton of natural rubber brought back 6.39 tons of newsprint in 1955 but only 2.13 tons in 1972. under such ruthless exploitation, how can the asian, african and latin-american countries not become poorer and poorer?

moreover, making use of their monopoly position in the fields of currency and finance as well as in transportation insurance, the imperialists, the two superpowers in particular, further plunder the asian, african and latin-american people by shifting crises onto them and devaluating their currencies, depriving overnight the developing countries of their foreign exchange reserves in hundreds of millions of hard-earned dollars from exports of raw materials and increasing their foreign debts. as a result of the first devaluation of the u.s. dollar, for example, the asian, african and latin-american countries lost 2,000 million dollars in foreign exchange reserves while their foreign debts jumped to 2,400 million dollars.

through their so-called "aids", the imperialists, the superpowers in particular, demand various privileges on the one hand and extorting high interests from the countries and people of asia, africa and latin america on the other. statistics show that the total sum of foreign debts of the third world countries has reached 80,000-90,000 million u.s. dollars. many countries are in the grip of a vicious circle of incurring new debts in order to repay old ones.

the soviet social-imperialists who style themselves as "a natural reliable friend of the developing countries" are also rapacious plunderers of the raw materials of the third world. they have amassed a fortune in arms deals. by reselling the arab oil they got in exchange for their arms, they reaped a 300 per cent profit, and have

thus become the most infamous international speculators. by selling their poor-quality and outmoded machinery at high prices and purchasing agricultural produce and minerals at low prices, they have been increasingly exploiting the third world in such exchanges of unequal values. for example, in 1969 a soviet-made truck cost two tons of african cocoa beans, but in 1971 it cost six tons.

the soviet revisionists openly oppose the just demand of the raw material producing countries for higher prices of raw materials. taking advantage of others' difficulties, they lend money at exorbitant rates of interest and at the same time expand and penetrate into other countries, plundering their raw materials and pressing repayment of debts. far from "reliable friends", they are out-and-out gangsters and vampires.

the control, plunder and exploitation by the imperialists and superpowers have aroused the resistance of the third world peoples. the measures taken last year by the arab countries in unity to reduce oil production, embargo oil exports and raise oil prices were victorious and have dealt a heavy blow at the superpowers and the zionists supported by them. the oil battle has broadened people's vision and made the third world peoples aware of their own might. they have become increasingly aware that what has been achieved with oil should and can be achieved with other raw materials. facts prove that the imperialists, the superpowers in particular, cannot survive without the third world. it is not the third world which depends on the imperialists, but the other way round. the asian, african and latin american peoples are not afraid of the superpowers, but vice versa.

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